A SELECTION FROM LUCIAN'S DIALOGUES,

WITH A LITERAL

INTERLINEAR TRANSLATION,

ON

THE PLAN RECOMMENDED BY MR. LOCKE:

ACCOMPANIED BY

ILLUSTRATIVE NOTES.

THIRD EDITION.

LONDON:
PRINTED FOR TAYLOR AND WALTON,
28, UPPER GOWER STREET.
1838.

PREFACE.

Having already furnished an Introduction to the *Latin* language in a selection from the Fables of Phædrus, we proceed to supply a correspondent part of our *Greek* Series, by a specimen of the Dialogues of Lucian. The principle and object of these publications have been so fully explained in the preface to the Latin volume, as well as in the separate Essay on the system proposed, that we shall here confine our observations more closely to the Author immediately before us. Of the incidents of Lucian's life it is not requisite to speak at any length, as it does not appear to have been remarkably eventful; though the few authentic details which have reached us derive considerable interest from his literary character. Lucian was born A.D. 90, at Samosata, a town of Syria, then a province of the Roman empire: and was particularly fortunate in the age in which he lived, extending through the entire reigns of "the five good emperors" of Rome. According to his

own narrative (placed *first* in this selection), he was designed by his father for the occupation of a Sculptor; but in consequence of a dream which he relates, he adopted the profession of the Bar, in which he appears to have attained some eminence. At a later period of his life, he devoted himself to philosophy and general literature, and much increased his knowledge and reputation by travelling into foreign countries. He visited most of the leading cities of Greece and Italy—particularly Athens, still famous as a school of literature and arts, where his style was perfected in the graces of the Attic dialect. In his old age he was appointed to a civil office in Egypt by Aurelius Antoninus; being probably recommended to that philosophic Emperor by his character as an author, whereby he is best known to modern times.

Besides the popular nature of the subjects introduced in these Dialogues, which is no small recommendation of an elementary work, the style of Lucian seems peculiarly adapted to the purpose of conveying a *general* notion of the Greek language. Though living in an age less favorable to Grecian literature, than the times antecedent to the death of Alexander the Great, this circumstance by no means invalidates his claim to preference, with respect to the particular object of this little publication. The early Attic, as existing about the time of Pericles, is certainly received as the

choice specimen of the Greek language; whereas Lucian must rather be classed among writers in the κοινὴ διάλεκτος or *common* dialect, which prevailed at a later period. But this common dialect is essentially Attic: and the very idioms adopted by Lucian are in conformity with the models of the purest writers.

Soon after the death of Alexander, the several Greek dialects became in great measure blended into one general language; or rather, the Attic dialect so far superseded the rest, that it was recognized as the universal language of the parts of Europe comprehended under the Macedonian empire. After the subjugation of Perseus by the Romans, when the several states of Greece were not only concentrated in one empire, but were absolutely reduced to the condition of one conquered province, the varieties of dialect arising from the different habits and institutions of each people, became still more closely amalgamated; and at the time when Lucian wrote, the Greek tongue was considered, not as a fluctuating language diversified by dialects of numerous Grecian states, but as a fixed and uniform language chiefly spoken by the *Eastern* provinces, in distinction from the Latin which was cultivated in the *West* of the Roman empire.

Although the Attic dialect began to be varied in different provinces soon after its recognition as

the *common* language, yet the authors of these later times zealously preserved the elegant peculiarities of the earlier Attic; and as their field of observation was of wider extent, their compositions exhibit perhaps a fairer sample of the Greek language in general, than those of previous writers of greater celebrity in one particular dialect.

A further recommendation of the Dialogues of Lucian, as an elementary book, is the simplicity of his argument and expression; the sentences being free from obscurity of allusion, or harshness of construction. Not that these compositions are devoid of that raciness and piquancy, which is sometimes requisite to stimulate the relish of the finished scholar: the satire is sufficiently pointed for the most fastidious taste, and as far as this selection is concerned, the moral is calculated to support the cause of reason and of virtue. It has been objected to Lucian that his ridiculous descriptions of the deities acknowledged by his contemporaries, betray a dangerous levity of principle with regard to subjects of religion: but however he might be censured in the days of paganism, for ridiculing doctrines he could not believe, it will scarcely be considered a disadvantage to the young Christian student, on entering the classic regions of pagan mythology, to find that some portion of these heathens were sufficiently enlightened to despise and abjure its absurdities.

It remains to say a few words respecting the design and execution of the work, which we here offer as a vehicle of instruction in the rudiments of Greek. It is not our intention in this place to enlarge on the advantages of accurate translation as auxiliary to the study of the classics. We have elsewhere shown, that according to the primitive scheme of scholastic tuition in this country, precisely the same assistance was intended to be given to the student, as is furnished in these little volumes. The numerous Latin versions that exist of every Greek classic, would be sufficient to prove that it was *formerly* the principle and practice of scholars, to communicate as widely as pos sible their own laborious acquirements; and not as now to exact from the uninitiated learner a capability of criticism, which can only be attained by close and prolonged application. Supposing that the students were acquainted with Latin before entering on Greek, as used to be the case, sufficient assistance might be found in such translations, towards understanding the *sense* of his author; yet there is always this disadvantage in the best Latin versions, that they are not closely adapted to the *words* of the original Greek. It is indeed a pardonable fastidiousness in Latin translators, that they will not condescend to use any phrase inconsistent with the idiom of pure Latinity, however expressive of the Greek construction: but we must

think that on this account, a translation in a living language has an infinite advantage, as a medium of interpretation: inasmuch as the English scholar will scarcely fear to be suspected of adopting Grecisms from ignorance, and will therefore have little hesitation in representing the original by a less elegant expression.

The difficulty of producing a translation, which may faithfully reflect both the language and the sentiments of a classic author, is seldom fairly appreciated by those who have not attempted it themselves. Sometimes a phrase which would be most desirable, as conveying the *peculiar* sense of a word in one passage, must be rejected in order to preserve its *general* meaning in most others: or the novice in the language is perplexed, by first associating the Greek or Latin with an English term, which nine times out of ten will not be applicable. Thus the judgment of the translator is divided between the claims of the language to be expressed, and of the author to be expounded; and he doubts whether to conform the words to the sense, in order to develope the *matter*, or to sacrifice the sense to the words, in order to represent the *form* of the sentence.

It must be confessed, when the slight distortion of a single word in a period translated, would reconcile the discrepancies of the two idioms, there is a strong temptation to save the credit of the version, by this method of *improving on* the original.

In this volume, however, we have endeavoured to keep constantly in view the primary purpose of an introduction to the Greek *Language*. Accordingly, our chief object has been, to make the translation so *close*, that the several Greek and English words may be taken alternately as representatives of each other, without any compromise of their proper sense. Hence, the common question of the Examiner, "What is the *literal* interpretation of the sentence?" is entirely superseded in the use of these books: for the English here given *is* the literal meaning, and much *more* literal than is usually required by classical schoolmen; though by the sound Scholar it would not be thought too bald at our public Schools, or even at our Universities.

One of the principal difficulties that occur to the young Greek student, consists in the alarming *length* of compound words, in which this language remarkably abounds. The beautiful facility with which the powers and significations of Greek words are varied by composition, cannot be understood by the unpractised tiro. These words must be dissolved, and presented in small parcels, before he can fully comprehend their aggregate force and pertinence. On this consideration, we have *separated* the parts of compounds in the *Interlinear* Greek, as well as distinct words contracted in the *Text* according to the Attic dialect. With regard to the latter class, it seems absolutely requisite

that such assistance should be given to the student, before he can make any thing at all of a sentence where contraction is employed: though according to the "Dictionary System" of instruction, he is supposed to be intuitively capable of this analysis. For instance, a boy is set to *look out* τοὔνομα (the name), which of course is not to be found in any common Lexicon: how is he to know that it is contracted from τὸ ὄνομα, and therefore should be looked for in the O's, and not in the T's?—With regard to the analysis of compound words, the same necessity is not perhaps so obvious, inasmuch as they are commonly admitted in school Dictionaries in their composite form: But this complexity is not only repulsive at first view, but comparatively useless towards further acquirement of the language; for though the student finds a plurality of Latin or English words set down as equivalent to the single Greek term, he cannot thereby recognize any part of the same word when it occurs in a different combination. It is true that a compound English phrase can seldom be so adapted to a compound Greek word, as for the parts to correspond in the same order: yet if these component parts be visibly separated in every instance, it will require but moderate attention to appropriate their meaning. For example, the words ευ-πρεπες and δουλο-πρεπες being rendered respectively "well-becoming" and "becoming a slave," it is deducible not only that πρεπες means

"becoming," but also that some words like ευ and δουλο mean severally "well" and "slave:" which knowledge will be immediately available when the same words occur separate, or differently combined.—It will be found also, that final vowels of prepositions elided in composition are, for the sake of perspicuity, *supplied* in the Interlinear Greek: thus, επαινουντος, in the single text, is *there* printed επ(ι)-αινουντος, to show the distinct parts of the compound, as they were *originally* written by the Greeks. The same liberty has not been taken with *declinable* words in composition, as this would involve considerations of grammatical construction, inconsistent with the object of this elementary volume.

Though much practical knowledge of inflections must imperceptibly be gained, by constantly comparing correspondent forms in the two languages, yet our interlinear translation is designed rather as a Dictionary than a Grammar; and it is no more intended that the reader should *pronounce* the Greek compounds as they are there written, than as they are given in an analytical Lexicon according to the variations of the radical words. The single Greek text, appended to the English version, must alone direct pronunciation.

With regard to the *Notes* subjoined to the pages of this volume, it is only requisite to premise that, like those of our Phædrus, they are chiefly adapted for the information of persons unacquainted with

the leading characteristics of the ancient language. In this respect they will be found to differ from most commentaries on the classics, which are only useful to the more advanced scholar: and if they contribute to supply the deficiency of elementary instruction so notorious at classical schools, they will have answered the principal purpose for which they are designed.

The few pieces of Lucian here selected are amply sufficient as a specimen of the style of this author. Without alleging that many of his Dialogues are comparatively frivolous, it cannot be denied that the similarity of subject is naturally tedious to youth. On this account, as well as to induce a variety of style, we would recommend the young student not to dwell very long at first on any single author; but rather to recur to each hereafter, according to his leisure and inclination. His primary object should be the attainment of a general knowledge of the language; and perhaps no Greek composition of equal length would furnish a larger vocabulary than the present selection. This knowledge will at once insure him a positive acquirement, and consequently a positive pleasure; and will, in the first stage of his progress, create an interest in ancient literature, which, according to the laws of modern school learning, begins to be felt only by the classical proficient.

LUCIAN'S DIALOGUES.

OF THE DREAM:

OR

THE LIFE OF LUCIAN.

ΑΡΤΙ μεν επεπαυμην φοιτων εις τα διδασ-
Lately indeed I-had-ceased going to the places-
καλεια, ὢν ηδη προσ-ηβος* την ἡλικιαν.
of-teaching, being already youthful in [the] age.
Δε ὁ πατηρ† εσκοπειτο μετα των φιλων, ὁ, τι
But [the] father was-considering with [the] friends, what

* The word "youth" is here used in contradistinction to *childhood*, and is intended to denote the period when the human form begins to exhibit the appearance of maturity. Προσηβος is derived from Ἡβη (or Hebé) the goddess of youth, corresponding to *Pubes* in Latin. The age of Lucian at the time to which this narrative refers, was probably about fourteen years.

The *Greek* words thus divided by hyphen-signs are not intended to be *pronounced* separately, even when expressed by a plurality of English terms. The intention of this distinction is to facilitate the comprehension of the simple Greek words when they occur alone, and to show the peculiar force of each part of the compound word, when differently combined. The object of this plan is more fully explained in the Preface.

† It will be observed that the article is often employed in Greek. where in translation it cannot be admitted without violation of English idiom. If the Greek ὁ, ἡ, το, answered exactly to our,

και διδαξαιτο* με. Τοις πλειστοις ουν
also he-should-have- me -taught. To-[the] most then

παιδεια μεν εδοξε δεισθαι και
a liberal education indeed seemed to-have-need [also]

πολλου πονου, και μακρου χρονου, και ου σμικρας
of-much labor, and long time, and not small

δαπανης, και λαμπρας τυχης· δε τα-ἡμετερα,†
expence, and of-splendid fortune: but [the] our *means,*

τε ειναι μικρα, και επι-αιτειν την τινα
seemed both to-be small, and to-require [the] some

ταχειαν επικουριαν·‡ δε ει εκ-μαθοιμι
speedy assistance; but if I-should-have-learned-thoroughly

τινα τεχνην τουτων των βαναυσων, ευθυς
any art of-these [the] mechanical *things, that* directly

---

the; it would certainly in many passages appear superfluous, but in the present instance the expression is rather defective than redundant, the pronoun μου being understood to complete the sense, "the father *of me*." The Greeks employ the possessive pronoun very sparingly compared with modern languages; but where the reference would be doubtful, the personal pronoun is expressed, as below, ὁ παππος σου "the grandfather of thee." The English possessive will be hereafter expressed, whenever it is thus implied in the article.

Sometimes, indeed, the article is used with a less definite meaning, as in a general proposition, and cannot be thus reconciled as implying an ellipsis: but it will commonly be found that the substantive so distinguished refers to something supposed to be familiar to the reader, either from previous mention, or general notoriety.

* The *middle* form of the verb often admits this interpretation, though properly designating an action of the subject *on himself*. The doctrine of the Greek verb involves many delicacies of composition, but it seems better to avoid grammatical dissertation in this elementary work.

† The expression τα ἡμετερα—"the *things* ours," (meaning *our property*) nearly corresponds to the French idiom, which prefixes the article to *nôtre*, &c.

‡ Meaning—to require assistance somewhat speedily.

το πρωτον μεν αυτος αν--εχειν, παρα της
at the first indeed I-myself should-have, from the

τεχνης, τα ἀρκουντα, και μη(κ)-ετι
art *practised,* the *things* sufficient *for life,* and no-longer

ειναι οικο-σῖτος, ων τηλικουτος· δὲ εις ουκ
be a-home-boarder, being of-such-age: and at not

μακραν και ευ-φραινειν τον-πατερα, απο-
a-long *period* also should-please *my*-father, *by* bringing-

φερων το αει γιγνομενον.
away the *gain* always produced.

Δευτερας σκεψεως ουν προ-ετεθη
Of-a-second deliberation therefore it-was-proposed *as*

αρχη,* τις των τεχνων αριστη, και ῥᾳστη
commencement, which of-the arts *is* best, and easiest

εκ-μαθειν, και πρεπουσα ελευθερῳ
to-have-learned-thoroughly, and becoming to-a-free

ανδρι,† και εχουσα την χορ-ηγιαν‡ προ-χειρον, και
man, and having the equipment ready-at-hand, and

---

* Αρχη here signifies the "opening" of the debate. It seems that the party had agreed, on the former occasion, that a mechanical art was preferable to a learned profession, and the only remaining question was—"*What art* is most eligible?"

† ελευθερος is here translated in its most common sense, but this epithet must be understood to denote something more than exemption from slavery. The classes of slaves and freemen were so broadly distinguished in ancient Greece and Rome, that the free-born citizens appear to have arrogated not only a different situation in life, but a different set of ideas, from their less fortunate fellow-creatures. Hence ελευθερος and *liberalis* nearly corresponded to our term "gentlemanly."

‡ χορ-ηγια, from χορος a choir, and αγω to lead, properly signifies the equipment of a *choral band,* the leader of the band taking charge of the preparatory expenses; but the word is here employed without reference to this derivation.

τον πορον δια-αρκη. Αλλου τοι-νυν
the earning sufficient. *Each* different *person* therefore

επι-αινουντος αλλην, ὡς ἑκαστος ειχεν
recommending a-different *art, according* as each had

γνωμης η εν-πειριας, ὁ-πατηρ απο-ιδων εις
aught of-opinion or experience, *my* father looking to

τον-θειον, (γαρ ὁ θειος προς μητρος παρην,
my-uncle, (for the uncle by mother's *side* was-present,

δοκων ειναι αριστος ἑρμο-γλυφος,* και
seeming to-be a-most-excellent statuary, and

λιθο-ξοος ευ-δοκιμος εν τοις μαλιστα)
a-stone-polisher well-approved among the most *famous*)

ειπεν, Ου θεμις αλλην τεχνην επι-κρατειν,
said, *It is* not right *for any* other art to-prevail,

σου παρα-οντος.† Αλλα αγε τουτον, (δειξ-
thou being-present. But lead *away* this *boy*, (having-

---

* Ἑρμογλυφος, (or -φευς,) originally meant a "carver-of *Mercuries*," from *Hermes*, the Greek name of this deity; but the term was afterwards applied to statuaries in general. The statues of Mercury were commonly figures of rude workmanship set up in streets, very different from the images of higher divinities worshipped in temples. Hence, the trade of "Mercury-making" would appear to have been a *low* department of the art of sculpture, which is perfectly consistent with the tone of this narrative.

† It will be observed in this Interlinear Greek, that a letter of the preposition is sometimes *supplied* in compound words, as well as before substantives beginning with a vowel, when not in composition. Also, with a view to exhibit the particle as a separate word, the final letter of the preposition will sometimes be found to have been *changed*, as εν-πειριας for εμπειριας, or a letter both changed and supplied, as απ(ο)-ἑθειην for αφ-εθειην. Considering that these prepositions were originally used adverbially, and entirely separated in writing from the words they qualify, this plan can scarcely be considered an innovation, but it is not intended that the supplied or altered letters should be regarded in reading the single text.

ας εμε), και παρα-λαβων, διδασκε ειναι
pointed-to me), and having-taken *him*, teach *him* to-be

αγαθον εργατην λιθων, και συν-αρμοστην, και
a-good worker of-stones, and a-joiner, and

ἑρμο-γλυφεα· Και-γαρ δυναται τουτο, εχων-δεξιως
statuary: For he-can *do* this, being-dexterous

φυσεως* γε, ὡς οι(δα)σθα. Δε ετεκμαιρετο
by-nature indeed, as thou-knowest. But he-conjectured *this*

ταις παιδιαις εκ του κηρου· γαρ ὁποτε
by-the play-things from [the] wax; for whenever

απο-ἑθειην ὑπο των διδασκαλων, απο-ξεων
I-had-been-dismissed by the teachers, scraping

τον κηρον, ανα-επλαττον η βοας, η ἱππους, η, νη
[the] wax, I-fashioned either cows, or horses, or, by

Δια, και ανθρωπους, εικοτως, ὡς εδοκουν τῳ-πατρι·
Jove, even men, properly, as I-seemed to-*my*-father:

επι οἱς μεν, ελαμβανον πληγας
on-account-of which *things* indeed, I-received stripes

παρα των διδασκαλων. Δε τοτε και ταυτα
from the teachers. But then even these *things*

ην επι-αινος εις την ευ-φυϊαν. Και
were praise with-respect-to [the] fine-genius. And

απο εκεινης της πλαστικης γε, ειχον τας ελπιδας
from that [the] moulding indeed, they-had the hopes

χρηστας επι εμοι, ὡς μαθησομαι την τεχνην εν
good of me, that I-should-learn the art in

βραχει.
short *time*.

---

* Literally, "having dexterously [or cleverly] of nature:"—which expression, though remote from English idiom, is not unfrequent in Greek—the verb εχω being put with the *adverb*, instead of the verb ειμι with the *noun adjective*.—The genitive φυσεως may be considered to be put *partitively*, as "having a good share of natural talent."

ʽΑμα-τε* ουν ἡμερα εδοκει† επιτηδειος
At-the-same-time therefore a-day seemed proper

εν-αρχεσθαι τεχνης, και εγω παρα-εδεδομην τῳ
to-commence *the* art, and I was-delivered to-the

θειῳ, ου, μα τον Δια, σφοδρα αχθομενος τῳ
uncle, not, by [the] Jupiter, much grieved by-the

πραγματι· αλλα εδοκει μοι εχειν και
matter: but it-seemed to-me to-have *in it* even

τινα παιδιαν ουκ α-τερπη, και επι-δειξιν προς
some sport not disagreeable, and an-exhibition towards

τους ἡλικιωτας,‡ ει φαινοιμην τε γλυφων
the boys-of-equal-age, if I-should-appear both sculpturing

Θεους, και κατα-σκευαζων τινα μικρα αγαλματια§
Gods, and constructing some small images

---

* The particle τε followed by και may commonly be rendered *both—and;* but this English sometimes rather injures than improves the perspicuity of the sentence. The Greek particle is much more frequently inserted with this sense, than is consistent with the idiom of our language; though it certainly has the advantage of bespeaking attention to a subsequent corresponding clause, where the sense is not completed in one member.—Thus, in the present period, this form occurs three times: αμα τε—και εγω: θεους τε—και αγαλματια: εμαυτῳ τε—και εκεινοις.

† εδοκει—"literally translated in the text, might be more clearly rendered "as soon as a proper day *was determined*," &c. The Greek verb δοκει, like the Latin *videtur*, often signifies "it seems *fit*," and corresponds in sense to our phrase "it is decided."

ʽΑμα—και is here equivalent to *simul ac* in Latin.

‡ ʽΗλικιωτας is derived from ἡλικια, which has been before translated "age" in a general sense. The word does not appear to have peculiar reference to any definite period of human life, but it is commonly used to designate the season of *youth*.

§ Αγαλματιον is a variation of αγαλμα, according to the usual termination of neuter diminutives in -ιον. The adjective μικρον being attached, precludes the use of a diminutive noun in English: for even if we had a noun of correspondent form, it would misrepresent the Greek, which is not intended to express a *double* diminution.

τε εμ-αυτῳ, και εκεινοις οἱς προ-ῃρουμην. Και
both for-myself, and for-those whom I-preferred. And

τοτε πρωτον εκεινο και συν-ηθες τοις
then first that also customary with-[the]-*persons*

αρχομενοις εγιγνετο. Γαρ ὁ θειος δους
beginning happened *to me*. For the uncle having-given

μοι εν-κοπεα, εκελευσε μοι κατα-ἱκεσθαι ηρεμα πλακος
to-me a-chisel, bade me to-touch gently a-slab

κειμενης εν μεσῳ,* επι-ειπων το κοινον,†
lying in *the* middle, saying-also the common *proverb*,

" Αρχη τοι-δε ἡμισυ παντος." Δε κατα-
" *The*-beginning indeed *is* half of-all." And *I*-having-

ενεγκοντος σκληροτερον, ὑπο α-πειριας, ἡ πλαξ
set-*it*-down rather-hard, from inexperience, the slab

μεν κατα-εαγη· ὁ-δε αγανακτησας, λα-
indeed was-broken: and-he having-grown-angry, having-

βων τινα σκυταλην κειμενην πλησιον, ου πρᾳως,
taken a-certain whip lying near, not softly,

ουδε προ-τρεπτικως, κατα-ηρξατο μου, ὡστε μοι
nor persuasively, initiated me, so-that to-me

τα προ-οιμια της τεχνης δακρυα. Ουν απο-
the preludes of-the art *were* tears. Therefore having-

δρας εκειθεν, απο-ικνουμαι επι την οικιαν, συν-
run-away thence, I-arrive at the house, con-

---

* The phrase εν μεσῳ κειμενης corresponds to the Latin expression *in medio sitæ*—signifying "ready at hand."

† In Greek, as in Latin, the substantive is frequently suppressed, when easily supplied from the context; the adjective, when referring to an inanimate object, being put in the neuter gender. The proverb here quoted, is thus expressed by Horace—*Dimidium facti qui cœpit habet.*

εχες ανα-ολολυζων, και ὑπο-πλεως δακρυων
tinually crying-out, and full of-tears *as-to*

τους οφθαλμους, και δια-ηγουμαι την σκυταλην,
the eyes, and I-relate the whip,

και εδεικνυον τους μωλωπας· και κατα-ηγορουν
and I-showed the wales: and I-alleged-against *him*

τινα* πολλην ωμοτητα, προσ-θεις ὁτι εδρᾶσε
some great cruelty, having-added that he-did

ταυτα ὑπο φθονου, μη ὑπερ-βαλωμαι αυτον
these *things* from envy, lest I-should-surpass him

κατα την τεχνην. Δε της-μητρος αγανακτησα-
as-to the art. And *my* mother having-been-

μενης, και λοιδοιρησαμενης πολλα τῳ-αδελφῳ,
incensed, and having-upbraided many-*things* to-*her*-brother,

επει νυξ επι-ηλθε, κατα-εδαρθον ετι εν-δακρυς,
when night came-on, I-lay-down-to-sleep still in-tears,

και εν-νοων την ὁλην νυκτα.
and cogitating the whole night.

Δη μεχρι τουτων μεν, τα ειρημενα
Truly so-far-as these *things* indeed, the *matters* spoken-of

γελασιμα και μειρακιωδη· δε τα μετα ταυτα,
are ridiculous and puerile: but those after these,

ακουσεσθε, ω ανδρες, ουκ ετι ευ-κατα-φρονητα,
ye-will-hear, O men, no longer contemptible,

---

* The word *τινα* seems to insinuate that our hero rather enlarged upon the nature of the punishment, as well as misrepresented the motive and occasion of its infliction. The whole affair is not particularly creditable to any party: the uncle appears to have been too violent, the parents too credulous, and the son too careless of truth as well as of marble slabs. Indeed, his ultimate decision in favour of learning seems to have proceeded from fear of repeated punishment; but perhaps it is scarcely fair to employ his own candid confessions to convict him of a want of candour.

αλλα δεομενα και ακροᾱτων πανυ φιλ-ηκοων.*
but requiring even listeners altogether attentive.

Γαρ ἱνα ειπω κατα Ὁμηρον, "Θειος
For that I-may-speak according-to Homer, "A-divine

ονειρος ηλθεν μοι εν-ὑπνιον δια αμβροσιην
dream came to-me in-sleep during ambrosial

νυκτα"†—οὑτως εναργης, ὡστε μηδεν απο-
night" — so manifest, as *in*-nothing to-fall-

λειπεσθαι της αληθειας. Ετι γουν και μετα
short of-the truth. Still indeed even after

τοσουτον χρονον τε τα σχηματα των φανεντων
so-great time both the forms of-the *things* shown

μοι παρα-μενει εν τοις-οφθαλμοις, και ἡ φωνη
to-me remain in *my* eyes, and the voice

των ακουσθεντων εν-αυλος‡ οὑτω σαφη ην
of-the *things* heard *is* sounding: so evident were

παντα.
all.

Δυο γυναικες λαβομεναι ταιν-χεροιν,
Two females having-taken-hold-of *my* hands,

εἱλκον με, ἑκατερα προς ἑαυτην, μαλα βιαιως
were-dragging me, each towards herself, very forcibly

---

* The verbs ακουω and ακροαω, are evidently related in origin—the former signifying "to hear," the latter "to wish to hear." This nearly corresponds to the distinction between our words, "hear" and "hearken." The adjective φιληκοος is compounded of φιλεω to love, and ακουω to hear, and hence it signifies "fond of hearing."

† The passage quoted is found in the second book of the Iliad, v. 56—where Agamemnon is relating his dream to the assembled Greeks: which, by the way, would not be a happy quotation, had our author wanted an authority for following the suggestions of dreams.

‡ εναυλος is here supposed to be derived from αυλος, as if intended to signify the sound of *a flute*.

και καρτερως. Φιλο-τιμουμεναι γουν προς αλληλας
and strongly. Vying then with each-other

δια-εσπασαντο με μικρου.* Και-γαρ αρτι
they-tore-asunder me *within*-a-little. For now

μεν ἡ ἑτερα αν-† επι-εκρατει, και ειχε με ὁλον
indeed the one would-have-prevailed, and had me whole

παρα μικρον· δε αρτι αυθις αν-ειχομην
by a-little: and now again I-should-have-been-held

ὑπο της ἑτερας. Δε εβοων ἑκατερα προς αλλη-
by the other. And they-cried-aloud each to one-

λας· ἡ μεν, ὡς βουλοιτο κεκτησθαι
another: this *one* indeed, as-if she-wished to-possess

με - οντα αυτης· δε ἡ, ὡς ματην αντι-
me being hers: but that *one*, as-if in-vain she-

ποιοιτο των αλλοτριων. Δε ἡ
claimed the *things* belonging-to-others. And the-*one female*

μεν ην εργατικη, και ανδρικη, και αυχμηρα
indeed was fit-for-work, and masculine, and filthy *as to*

την κομην, ανα-πλεως τυλων τω χειρε, δια-εζωσμενη
the hair, full of-warts *as to* the hands, girdled

---

* Φιλοτιμουμεναι is compounded of φιλεω *to love*, and τιμη *honor*, whence it comes to signify ambition, or emulation.—Μικρου is rarely put *alone* in this sense, and requires something to complete the phrase; but the meaning of the sentence is evidently the same as if the verb δειν had been expressed, as it is found in a subsequent passage. Perhaps the particle γουν is merely a corrupt substitution for this word.

† The particle αν cannot always be rendered in English as a separate word, as it is frequently employed rather to give a new force to a verb, than to express any meaning of its own. This adverb has a very extensive and important use, often giving a sense of *futurity* to the *past* form of a verb, besides being used as a conjunction with a conditional signification. These niceties of construction will be noticed with more advantage hereafter.

την εσθητα, κατα-γεμουσα τιτανου, οἱος ὁ-θειος
as to the dress, covered-with chalk, such-as *my*-uncle

ην ὁποτε ξεοι τους λιθους· δε ἡ ἑτερα,
was whenever he-scraped the stones: but the other,

μαλα ευ-προσωπος, και ευ-πρεπης το σχημα,
very fair-faced, and comely *in* [the] mien,

και κοσμιος την ανα-βολην.* Δε τελος ουν,
and elegant *in* [the] clothing. But at-*the*-end then,

επι-ἱασι μοι δικαζειν ὁποτερᾳ αυτων βου-
they-permit to-me to-determine which of-them I-should-

λοιμην συν-ειναι. Δε προτερα εκεινη ἡ σκλη-
be-willing to-be-with. And first that *one* [the] hard-

ρα και ανδρωδης† ελεξεν.
favoured and man-like spoke.

Φιλε παι, Εγω ειμι Ἑρμο-γλυφικη Τεχνη, ἡν
O dear boy, I am Sculptural Art, which

χθες ηρξω‡ μανθανειν, τε οικεια σοι,
yesterday thou-begannest to-learn, both familiar to-thee,

---

* A substantive in Greek is often found in the accusative case after an adjective, without appearing to be governed by any expressed word. In this case, the preposition κατα may be understood, like *secundum* in Latin *poetry*, to complete the grammatical construction.

† Adjectives ending in -ωδης generally signify *abundance* or *resemblance* of the subject represented by the cognate substantive; as adjectives in -ικος denote a partaking of its nature, or a fitness for its attributes. Thus ανδρωδης, from ανηρ, ανδρος, a man, signifies "man-like," i. e. having the appearance of a man; ανδρικος (above) "manly," i. e. having the capabilities of a man.

‡ It seems better in this elementary volume to retain the *singular* pronoun, "thou, thee," &c. as the representative of the Greek, in order to distinguish the idioms of the languages, though in English we use the plural "you."

και συν-γενης οικοθεν.* Γαρ τε ὁ παππος
and kindred from-*thy*-house. For both the grandfather

σου (ειπουσα το ονομα του μητρο-
of-thee (having-spoken the name of-the maternal-grand-

πατορος) ην λιθο-ξοος,† και αμφοτερω τω θειω,
father) was a-stone-polisher, and both the uncles

και μαλα ευ-δοκιμειτον δια ἡμας. Δε ει
were, and much they-were-in-repute through us. But if

θελοις απο-εχεσθαι ληρων μεν
thou-shouldst-be-willing to-hold-off-from drivellings indeed

και φληναφων των παρα ταυτης, (δει-
and trifles [those] *proceeding* from this *woman*, (having-

ξᾱσα την ἑτεραν), δε ἑπεσθαι και συν-οικειν
pointed-to the other), and to-follow and dwell-with

εμοι, πρωτα μεν θρεψῃ γεννικως, και
me, first indeed thou-wilt-be-kept genteelly, and

ἑξεις τους ωμους καρτερους, δε εσῃ
thou-wilt-have the shoulders strong, and thou-wilt-be

αλλοτριος παντος φθονου, και ου-ποτε,
a-stranger-from all envy, and not-at-any-time,

---

* The distinction intended between οικειος and συγγενης may be thus marked: οικειος signifies a relationship existing between members of a family in the same house, and hence applies peculiarly to relatives in a direct line; συγγενης also signifies a relationship of blood, but this term may be applied to various branches of a family, without reference to habitation in the same house.

† Λιθοξοος seems to have been used in a more general sense than our word "stone-*polisher*," or stone-*scraper*, which is the nearest translation, from the Greek verb ξεω. The departments of the stone-mason and sculptor do not appear to have been separated so distinctly as in modern times, as being only different degrees of the same profession; and it may be conjectured that the members of this worthy family were not exclusively engaged in representing "the human face divine."

κατα-λιπων την πατριδα . και τους οικειους,
having-left the native-country and the family-friends,

απο-ει επι την αλλο-δαπην.* Ου-δε
wilt-thou-go-away to the foreign-soil. And-not

επι λογοις παντες επαινεσονται σε.†
on-account-of *mere* words all-men will-praise thee.

Δε μη μυσαχθης το ευ-τελες του σωματος,
But be- not -disgusted-at the meanness of-the body,

μηδε το πιναρον της εσθητος· γαρ ὁρμωμενος
nor the dirtiness of-the dress: for starting

απο των τοιουτων, και εκεινος Φειδιας
from [the] such *beginnings*, even that *sculptor* Phidias

εδειξε‡ τον Δια, και Πολυκλειτος ειργασατο
displayed the Jupiter, and Polycletus wrought

την Ἡραν, και Μυρων επηνεθη, και Πραξιτελης
the Juno, and Myron was-praised, and Praxiteles

εθαυμασθη· γουν οὗτοι προσ-κυνουνται μετα των
was-admired: so these *men* are-worshipped with the

---

* It was considered almost indispensable for the *literati* of ancient Greece and Rome to *travel* into foreign countries, in order to make observations on "men and manners." From the scarcity of books, and the limited means of communication between different nations, compared with the facilities of modern times, such personal peregrination appeared to open the only source of general information and research: and hence we find that most of the distinguished philosophers, poets, and historians of antiquity were famous for their travels as well as for their talents. It would be well if the *grand tour* were usually made in these days with the same laudable object; but *tempora mutantur*, &c. and the tourist may now be famous for his travels with very different *letters* of recommendation.

† Meaning—they will praise thee for real productions, not for superficial accomplishments.

‡ The verb *δεικνυειν* was applied peculiarly to artists who showed an object as if real, by faithful imitation; and by no means answers to our word *exhibit* with reference to painting and sculpture.

θεων. Ει δη γενοιο εἱς τουτων,
gods. If indeed thou-shouldst-become one of-these,

πως-μεν* γενοιο-ου κλεινος παρα πασιν
how wouldst-thou-not-become celebrated among all

ανθρωποις αυτος; δε απο-δειξεις και τον
men thyself? and thou-wilt-show also the

πατερα ζηλωτον· δε απο-φανεις και την
father enviable; and thou-wilt-make-appear also the

πατριδα περι-βλεπτον. Ταυτα και ετι
native-country respectable. These *things* and yet

πλειονα τουτων ἡ Τεχνη ειπεν, δια-
more than-these the *sculptural* Art said, stam-

πταιουσα και βαρβαριζουσα παμ-πολλα,
mering-through and barbarously-pronouncing very-many

συν-ειρουσα δη μαλα σπουδῃ,† και
words, tacking-*them*-together indeed very zealously, and

πειρωμενη πειθειν με. Αλλα ουκ-ετι μεμνημαι·
attempting to-persuade me. But no-longer do-I-remember;

γαρ τα πλειστα ηδη δια-εφυγεν την μνημην
for the most-*things* already have-escaped the memory

μου. Επει-δε ουν επαυσατο, ἡ ἑτερα αρχεται
of-me. When therefore she-ceased, the other begins

πως ὡδε.
somehow thus.

---

* The particle μεν may generally be rendered "indeed," but this English is sometimes too strong to express the proper force of the Greek. Μεν will almost always be found to be answered by δε in the following member of the sentence; but unless some opposition is intended between the two clauses, it is better to omit the translation of the former, as of an expletive particle which cannot be precisely represented.

† Σπουδῃ "with zeal"—the dative case of a substantive is often used *adverbially* in Greek, to express the *manner* in which an action is performed. The ablative in Latin is used with the same sense.

Δε εγω, ω τεκνον, ειμι Παιδεια,* ηδη συν-
But I, O son, am Education, already customary-

ηθης και γνωριμη σοι, ει-και† μηδε-πω πεπειρα-
with and known to-thee, although not-yet hast-thou-

σαι μου εις τελος. Ἡλικα μεν ουν τα
made-trial of-me to *the* end. How-great indeed then the

αγαθαποριῃ γενομενος λιθο-ξοος,
goods thou-wilt-procure, having-become a-stone-polisher,

αυτη προ-ειρηκεν. Γαρ εσῃ ουδεν οτι-
she-herself has-said-before. For thou-wilt-be nothing ex-

μη‡ εργατης, πονων τῳ σωματι, και εν τουτῳ
cept a-workman, labouring with-the body, and in this

τεθειμενος ἁπᾶσαν την ελπιδα του βιου, αυτος
having-placed all the hope of-[the] life, thyself,

μεν ων α-φανης, λαμβανων ολιγα και α-γεννη,§
indeed being obscure, receiving few and ignoble

ταπεινος την γνωμην, δε ευ-τελης την
gains, grovelling *in* [the] sentiment, and cheap *in* [the]

προσ-οδον, ουτε επι-δικασιμος φιλοις, ουτε φοβε-
emolument, neither fit-to-plead for-friends, nor formi-

ρος εχθροις, ουτε ζηλωτος τοις πολῑταις· αλλα
dable to-enemies, nor enviable to-the citizens: but

---

* The Greek word Παιδεια might here be rendered "Learning," but the more common sense of the noun is preserved in the text.

† ει-και corresponds to the Latin *etiam-si*, *although*, which might be Englished separately, *even if*. Κᾳν (for και-αν) has also the same signification.

‡ Ὁτι-μη, *that—not*, has by construction the sense of "except:" but it may be reconciled with the meaning of the single particles, by understanding an ellipsis,—as "you will be nothing, (*granting*) that (*you are*) not a workman."

§ The Greek α-, like the Latin *in*-, negatives the signification of the word to which it is prefixed.

αυτο μονον, εργατης, και εἱς των εκ του
that only, a-workman, and one of-the *men* from the

πολλου δημου, αει ὑπο-πτησσων τον προ-*
much people, always dreading the su-

εχοντα, και θεραπευων τον δυναμενον λεγειν,†
perior, and worshipping the *man* able to-speak,

ζων βιον λαγω, και ων ἑρμαιον‡ του
living *the* life of-a-hare, and being *the* gain of-the

κρειττονος. Δε ει γενοιο και Φειδιας,
stronger. But if thou-shouldst-become even a-Phidias,

η Πολυκλειτος, και εξ-εργασαιο πολλα θαυμαστα,
or Polycletus, and shouldst-work-out many admirable

ἁ-παντες επαινεσονται την τεχνην μεν, δε
things, all *men* will-praise the art indeed, but

εστι ουκ τις των ιδοντων, ὁς, ει
there-is not any-one of-the *persons* seeing *them*, who, if

εχοι νουν, αν-ευξαιτο γενεσθαι ὁμοιος σοι· γαρ
he-has sense, would-wish to-become like to-thee: for

οἱος αν-ῃς, νομισθησῃ βα-
of-whatever-quality thou-be, thou-wilt-be-considered me-

---

* Belonging to the class of *οἱ πολλοι* or "the many,"—in contradistinction to the select and exclusive *few*.

† Ability in *speaking* was considered by the ancients the highest possible accomplishment, and furnished the surest passport to political power. Thus, in "the most high and palmy state" of Athens, the orators were the sole directors of all public measures, and the sole protectors of all private property. At Rome also, during the existence of the republic, the same importance was attached to popular speaking; and this art still continued to be held in great repute, though the form of a democracy vanished at the accession of the Cæsars to the empire of the Roman world.

‡ Ἑρμης, or Mercury, was the god of *merchandize*, and the common noun is derived from this *proper* name, by the same analogy as our words *martial*, *bacchanal*, &c. are obtained from the pagan divinities, Mars, Bacchus.

ναυσος, και χειρο-αναξ, και απο-χειρο-βιωτος.*
chanical, and clever-of-hand, and living-by-handicraft.

Δε ην πειθῃ μοι, πρωτον μεν επι-
But if thou-be-persuaded by-me, first indeed I-will-

δειξω σοι πολλα εργα παλαιων ανδρων, και
display to-thee many works of-ancient men, and

θαυμαστας πραξεις, και απο-αγγελλουσα λογους
admirable actions, both reporting words

αυτων, και αποφαινουσα, ὡς ειπειν, εν-πειρον
of-them, and making-*thee*-appear, as *one may* say, experienced

παντων· Και την ψυχην, ὁπερ εστι κυριωτα-
in-all-*things*. And the soul, which *part* is most-mas-

τον σοι, κατα-κοσμησω πολλοις και αγαθοις †
terly to-thee, I-will-adorn with-many and good

κοσμημασι, σωφροσυνῃ, δικαιοσυνῃ, ευσεβειᾳ,
ornaments, with-temperance, with-justice, with-holiness,

---

* The two vowels that coalesce to form the long ω in χειρωναξ are here dissolved, to show the separate parts χειρος and αναξ, king of hand.—Prepositions compounded with a substantive and verb seem sometimes to belong exclusively to the former, as απο χειρος, from hand, the particle απο not affecting the verbal βιωτος.

Considering the perfection to which the Art of Sculpture was advanced in ancient Greece, we can scarcely believe that such an employment was *always* considered degrading to a gentleman; though we know that it is rash to compute contemporary honours from posthumous celebrity. In the early days of Greece, it is probable that all real merit led to worldly distinction, and that it was thought to be of little consequence, in what profession talent and industry were displayed, so that it was morally respectable. But the barbarous spirit of the Romans, who consigned the fine arts to their *slaves* was now suffered to prevail over the true *liberality* of sentiment.

† The phrase "many and good" is not intended to *distinguish* the ornaments from one another, as it might seem in English. The expression is only equivalent to "many good ornaments," and might be rendered with the conjunction,—" many and *those* good."

πρᾳοτητι, επιεικειᾳ, συνεσει, καρτεριᾳ,*
with-gentleness, with-equity, with-prudence, with-fortitude,

τῳ ερωτι των καλων, τῃ ὁρμῃ
with-[the] love of-[the] honorable *things*, with-[the] zeal

προς τα σεμνοτατα. Γαρ ταυτα εστιν
towards the most-important *things*. For these are

ὡς-αληθως† ὁ α-κηρατος κοσμος της ψυχης.
most-truly the unblemished adornment of-the soul.

Δε ουτε ουδ-εν παλαιον, ουτε νυν δεον γε-
And neither any-thing ancient, nor now requisite to-

νεσθαι, λησει σε, αλλα και προ-οψει
be-done, shall-lie-hid-from thee, but even thou-shalt-foresee

μετα εμου τα δεοντα.‡ Και ἁ-παντα ὁλως,
with me the *things* requisite. And all *things* on-the-wholè,

ὁποσα τε τα θεια, τε τα ανθρωπινα εστι, ουκ
whatever both the divine, and the human are, not

εις μακραν διδαξομαι σε.§
at a-long *period* I-will-teach thee.

---

* *Συνεσις* (from *συνιεναι, to comprehend*) may here be translated by the general term *Prudence,* though in strict metaphysical language, this term is not synonymous with *φρονησις.*

Aristotle says in his Ethics—" *Συνεσις* is a habit of judging rightly of the same things with which *φρονησις* (prudence) is concerned: but *συνεσις* applies only to the *perception* of truth, *φρονησις* extends to the mode of *acting* upon that perception. The latter is practical, the former merely judicial."—Hence *συνεσις* might be translated " penetration," or " intelligence."

† *ὡς αληθως*—here corresponds to the Latin form *quam verissimè,* " as truly as possible ;" but Greek adverbs, as well as Latin, are generally used in the superlative, to convey this sense.

‡ For the common reading *τα δεοντα,* Hemsterhuis proposes to substitute *τα μελλοντα*—signifying " not only things *past* and *present* shalt thou know, but even things *future* thou shalt foresee,"—which correction appears worthy of adoption.

§ Verbs of *teaching*,. as in Latin, govern a *double* accusative case ; as also many other Greek verbs, which are not so constructed in the Latin language.

Και, (ὁ νυν πενης,* ὁ του-δεινος,
And *thou,* (the *person* now poor, the *son* of-some-one *un-*

ὁ βουλευσαμενος τι περι
known, the *person* having-consulted [somewhat] concerning

τεχνης οὑτω α-γεννους), εση μετα ολιγον ζηλωτος
an-art so ignoble), shalt-be after a-little emulated

και επι-φθονος ἁπᾶσι, τιμωμενος και επαινουμενος,
and enviable to-all, honoured and praised,

και ευ-δοκιμων επι τοις αριστοις, και απο-
and well-reputed on-account-of the best *things,* and re-

βλεπομενος† ὑπο των προ-εχοντων γενει και
spected by the *persons* surpassing in-birth and

πλουτῳ· αμφι-εχομενος‡ μεν εσθητα τοιαυτην
wealth: clothed indeed *in* a-vest such-as *this*

(δειξᾶσα την ἑαυτης, δε εφορει πανυ
(having-shown that of-herself, and she-wore *one* altogether

λαμπραν), δε αξιουμενος αρχης και προ-ἑ-
splendid), and thought-worthy of-precedence and front-

δριας. Και αν απο-δημῃς που, ου-δε επι
sitting. And if thou-travellest any-where, not-even on

---

* The article joined with an adjective or participle can scarcely be represented in English, without supplying some substantive; unless we consider it a demonstrative pronoun, which substitution is not conformable to the Attic dialect.

† Απο in composition most commonly signifies "from," but it has sometimes the sense of "again," like *re-* in Latin. Thus, *απο-βλεπω* corresponds to *re-spicio* (to respect), to look back, or again and again; though even this sense of *απο* is not entirely opposed to its usual meaning, as implying that the sight is turned *from* other objects.

‡ As prepositions sometimes take an *aspirate* from the vowel of the verb with which they are compounded, so they sometimes drop the aspirate, when the verb begins with a *smooth* vowel, as *αμπ-εχομενος.*

της αλλο-δαπης* εσῃ α-γνως, ουδε α-φανης.
the foreign-soil wilt-thou-be unknown, nor obscure.

Τοιαυτα τα γνωρισματα περι-θησω σοι, ὡστε
Such [the] tokens I-will-put-around thee, that

ἑκαστος των ὁρωντων, κινησας τον-πλησιον,
each of-the *persons* seeing, having-moved *his* neighbour,

δειξει σε τῳ δακτυλῳ, λεγων, ῾ΟΥΤΟΣ
shall-point-at thee with-the finger, saying, THIS *is*

ΕΚΕΙΝΟΣ.†
HE.

Δε αν τι ῃ αξιον σπουδης, και κατα-
And if any-thing be worthy of-zeal, and have-

λαμβανῃ τους-φιλους, η και την ὁλην πολιν,
befallen *thy* friends, or even the whole state,

παντες απο-βλεψονται εις σε· και αν που
all *men* will-look towards thee: and if any-where

τυχῃς λεγων‡ τι, οἱ πολλοι
thou-hast-happened speaking any-thing, the many

---

* Αλλοδαπης (compounded of αλλον other, and δαπεδον soil,) is properly an *adjective*, and must here be taken as agreeing with the substantive γης understood.

† The luxury of being pointed at with the finger appears to have been highly appreciated by the ancient Greeks and Romans.—Persius glances at this vanity, (*Sat. I.*) in words of similar import,

At pulchrum est digito monstrari, et dicier *Hic est!*

To raise the admiration, or even the envy of fellow citizens, was an object of universal ambition; and no one appears to have *felt* happy, unless he was *called* happy by others. Hence the frequent use of the word ευδαιμονιζεσθαι (from ευ well, and δαιμων fortune)—which means, *boná fide*, rather to be *envied* than to be *blessed*.

‡ The verb τυγχανω, from which the form τυχης is obtained, is frequently put with the participle of an active verb, of which it

κεχηνοτες* ακουσονται, θαυμαζοντες, και
gaping *in wonder* will-hear, admiring, and

ευ-δαιμονιζοντες σε της δυναμεως† των
blessing thee *on account* of-the power of-[the]

λογων, και τον-πατερα της ευ-ποτμιας. Δε
words, and *thy* father *on account* of-the good-fortune. And

ὁ λεγουσιν, ὡς τινες αρα γιγνονται α-θανατοι
what they-say, that some indeed become immortal

εξ ανθρωπων, τουτο περι-ποιησω σοι· και-γαρ
from men, this I-will-procure for-thee: for

ην αυτος απο-ελθῃς εκ του βιου,
if thou-thyself shalt-have-departed from [the] life,

ου-ποτε παυσῃ συν-ων τοις πεπαιδευμενοις,
never wilt-thou-cease being-with [the] educated *persons*,

και προσ-ομιλων τοις αριστοις. Ὁρᾳς
and keeping-company-with the best. Thou-seest

εκεινον τον Δημοσθενην, τινος οντα υἱον,
that *man* [the] Demosthenes, of-what *person* being son,

ἡλικον εγω εποιησα· ὁρᾳς τον Αισχινην,
how-great I made *him!* thou-seest [the] Æschines,

ὁς ην υἱος τυμπανιστριας· αλλα ὁμως
who was son of-a-timbrel-player: but nevertheless

---

seems only to qualify the signification. It may generally be rendered adverbially, and the participle construed as the finite verb, thus; "if thou hast spoken anything perchance," *i. e. whatever* thou speakest.

* The participle κεχηνοτες simply signifies the act of *gaping*, but of course this word refers in sense to "gaping *wonderment*," involving the *cause* in the effect.—The verb ακουω, which means commonly to *hear*, is often used with the force of to *obey* or *be persuaded*.

† The preposition ἑνεκα, *on account of*, is frequently suppressed before a substantive in the genitive case.

Φιλιππος εϑεραπευσεν αυτον δια εμε. Δε ὁ
Philip courted him on-account-of me. And [the]

Σωκρατης* και αυτος τραφεις ὑπο
Socrates even himself having-been-brought-up by

ταυτῃ τῃ Ἑρμογλυφικῃ, επει-δη—ταχιστα συν-ηκε
this [the] Sculptural-Art, as-soon as he-understood

του κρειττονος, και (δραπετευσας παρα αυτης)
the better *course*, and (having-run-away from her)

ηυτο-μολησεν ὡς εμε, ακουεις ὡς αδε-
came-of-himself to me, thou-hearest how he-is-cele-

ται παρα παντων.†
brated by all *men*.

---

* Socrates was the son of Sophroniscus, a statuary, and the same profession was followed in early youth by the great philosopher himself. The famous Demosthenes was son of a rich sword-cutler. Æschines was a famous Athenian orator, engaged by Philip of Macedon, to counteract the effect produced on the Athenians by the eloquence of Demosthenes. The tirades of Demosthenes against Philip have become proverbial for severity and force; and hence the term *Philippic* is synonymous with a violent and eloquent invective. The speeches of the Roman Cicero against Antony are of a similar character, and divide the palm of ancient eloquence with those of the Athenian demagogue.

† Prepositions have a variety of significations in Greek, not only when joined with different cases, but even when used with the same case. Their peculiar sense, therefore, must often be determined by the context alone, and where it is not clearly pointed out by other words, some doubt will always remain. Thus, *παρα αυτης* in this sentence, unquestionably signifies "from her;" but *παρα παντων* may signify either "by all," or "above all," or "amongst all;" for there is classical authority for each meaning, and all are equally conformable to the context.

The dative case is used with *παρα* (p. 14) in the same general sense—*κλεινος παρα πασιν ανϑρωποις*.

Δε αφεις* αυτους, τηλικ-ουτους και τοι-ουτους
But having-left [them, *being*] so-great and such

ανδρας, και λαμπρας πραξεις, και σεμνους λογους,
men, and splendid actions, and weighty words,

και ευ-πρεπες σχημα, και τιμην, και δοξαν,
and well-becoming mien, and honour, and reputation,

και επαινον, και προ-εδριας, και δυναμιν, και
and praise, and first-seats, and power, and

αρχας, και το ευ-δοκιμειν† επι λογοις,
commands, and [the] to-be-renowned on-account-of words,

και το ευ-δαιμονιζεσθαι επι συνεσει,—
and [the] to-be-called-blessed on-account-of intelligence,—

εν-δυση τε πιναρον χιτωνιον, και ανα-
thou-wilt-be-clothed both *in*-a-shabby garment, and thou-

ληψη σχημα δουλο-πρεπες, και εξ-
wilt-assume a-demeanour becoming-a-slave, and thou-wilt-

εις εν ταιν χεροιν μοχλια, και γλυφεια.‡ και
have in the hands levers, and gravers, and

---

* The Greek participle often expresses a supposition—here meaning, "*If* you abandon these advantages,—you will be clothed shabbily," &c.

† Ευδοκιμειν means "to be thought well of" "or have good reputation"—in a neuter sense. Both δοκιμος and δοξα are derived from the same verb δοκεω, to *think* or *seem*.

The construction of the article with the infinitive mood can scarcely be reconciled with our own idiom; but the form is common in Greek. The expression must be considered elliptical, some substantive being understood with the article, as "the *thing*, viz. to be renowned:" or, more simply, the verb may be considered as a substantive, "good-repute," regularly connected with the preceding nouns.

‡ It is difficult to adjust with precision the English names of these instruments, but the difference between γλυφειον and κοπευς seems to be—that the former was used for *hollowing*, the latter for *chipping* the stone.

κοπεας, και κολαπτηρας, νενευκως κατω εις το
chisels, and mallets, bent down to the

εργον, χαμαι-πετης, και χαμαι-ζηλος,*
work, fallen-on-the-ground, and earnest-on-the-ground,

και παντα τροπον ταπεινος· δε ουδε-ποτε ανα-
and *in* every manner abject: and never un-

κυπτων, ουδε επι-νοων ουδεν ανδρωδες
bending *from work* nor reflecting-upon any-thing manly

ουδε ἐλευθεριον, αλλα προ-νοων ὁπως τα εργα
or liberal, but premeditating how the works

μεν εσται σοι ευ-ρυθμα και ευ-σχημονα·
indeed shall-be for-thee well-proportioned and well-formed:

δε ἡκιστα πεφροντικως ὁπως αυτος εσῃ† τε
and least having-considered how thyself shalt-be both

ευ-ρυθμος και κοσμιος, αλλα ποιων σε-αυτον
well-proportioned and adorned, but making thyself

α-τιμοτερον λιθων.‡
more-dishonourable than-stones.

Αυτης ετι λεγουσης ταυτα, εγω ου περι-
She still speaking these *things*, I not having-

---

* These words compounded with *χαμαι*, on the ground, are not very easy to translate literally; but the former seems to refer to the grovelling position of the *body*, the latter to the lowly object of ambition adopted by the *mind*.

† The future tense *indicative* is sometimes used in Greek after conjunctions signifying the *final cause*, where in Latin the *subjunctive* mood would be employed.

‡ The *genitive* case is used after adjectives in the comparative degree, where the conjunction *η*, *than*, is suppressed,—in the same sense as the *ablative* case in Latin where *quam* is omitted.

The genitive also takes the place of the Latin ablative, when a substantive and participle are put *absolutely*; as in the commencement of the next paragraph, *αυτης λεγουσης*.

μεινας το τελος των λογων, ανα-στας
waited-for the end of-the words, having-stood-up

απο-εφηναμην, και απο-λιπων εκεινην την α-μορφον
declared-myself, and having-left that [the] ill-favored

και εργατικην, μετα-εβαινον μαλα γεγηθως,
and drudging *woman,* I-went-over much rejoicing,

προς την Παιδειαν· και μαλιστα, επει
to [the] Education: and most *so,* forasmuch-as

και ἡ σκυταλη ηλθεν εις νουν μοι, και ὁτι
also the whip came into mind to-me, and that

χθες εν-ετριψατο ουκ ολιγας πληγας μοι,*
yesterday, it-had-inflicted not few stripes on-me,

ευθυς αρχομένῳ. Δε ἡ απο-
immediately *when* beginning. But the [Sculpture] having-

λειφθεισα, το πρωτον† μεν ηγανακτει, και συν-
been-left, *at* the first indeed was-enraged, and she-

εκροτει τω χειρε, και εν-επριε τους οδοντας·
beat-together the hands, and grated the teeth:

δε τελος, ὡσπερ ακουομεν την Νιοβην,‡ επε-
and *at the* end, as we-hear-of [the] Niobe, she-

πηγει, και μετα-εβεβλητο εις λιθον. Δε ει
had-stiffened, and had-been-changed into stone. But if

---

* *Εν-ετριψατο.*—This divided form is not so elegant in English, as if it had been written in one clause—"I remember that the whip had inflicted," &c. but it certainly represents the separate ideas in their natural order of succession.

† The neuter form of adjectives is often used *adverbially,* either with or without the article.

‡ It is not so usual in Greek to combine the article with a proper name, unless the person has been mentioned before; but the story of Niobe is supposed to be so well known, that the same reference is made as if the name had been already introduced. See note on the article in page 1.

επαϑε παρα-δοξα,* μη·α-πιστησητε·
she-suffered *things* beyond-conception, do-not-disbelieve *it:*

γαρ οἱ ονειροι ϑαυματο-ποιοι. Δε ἡ ἑτερα
for [the] dreams *are* wonder-workers. But the other

απο-ιδουσα προς με, εφη, Τοι-γαρ-ουν αμει-
looking towards me, said, Therefore-indeed I-will-

ψομαι σε τηδδε της δικαιοσυνης, ὁτι
recompense thee *for* this [the] justice, because

εδικασας την δικην καλως. Και ελϑε ηδη,
thou-hast-adjudged the judgment well. And come now,

επι-βηϑι τουτου του οχηματος, (δειξᾶσα
mount-on this [the] chariot, (having-pointed-to

τι† οχημα τινων ὑπο-πτερων ἱππων
some chariot of-some winged horses

εοικοτων τῳ Πηγασῳ), ὁπως ιδῃς
like to-[the] Pegasus), that thou-mayst-see

οἱα και ἡλικα εμελλες α-γνοη-
what-sort-of and how-great *things* thou-wast-about to-be-

σειν, μη ακολουϑησας εμοι. Δε επει ανα-
ignorant-of, not having-followed me. And when I-had-

ηλϑον, ἡ μεν ελαυνε και ὑπο-ἡνιοχει. Δε εγω
come-up, she indeed drove and held-the-reins. And I

---

* Παρα, in composition, often signifies "beyond," and δοξος is the adjectival form of δοξα "opinion." Hence our own word *paradox* is immediately derived.

† The pronoun adjective τις, corresponding to *aliquis* in Latin, is here used to convey an indefinite sense, as if the chariot and horses were too remote from terrestrial notions to be described in precise terms.

The same expression is used again in this narrative, with a similar meaning of *indistinctness*, referring however below, not to the grandeur, but to the insignificance of the object intended.

αρθεις εις ὑψος, αρξαμενος απο της
having-been-lifted to a-height, having-begun from the

ἑω αχρι προς ἑσπεραν, επι-εσκοπουν πολεις, και
east even to *the* west, I-contemplated states, and

εθνη, και δημους, κατα-ἁ-περ* ὁ Τριπτολεμος,†
nations, and peoples, as [the] Triptolemus *did*,

απο-σπειρων τι ες την γην. Ουκ-ετι μεν-τοι
sprinkling something on the earth. No-longer indeed

μεμνημαι ὁ, τι εκεινο το σπειρομενον ην·
do-I-remember what that [the] *thing* sprinkled was:

πλην τουτο μονον, ὁτι οἱ ανθρωποι απο-ὁρωντες
but this only, that the men beholding

κατωθεν επῃνουν, και κατα οὑς
from-below praised *me*, and *those* to whom *soever*

γενοιμην τῃ πτησει, παρα-επεμπον μετα ευ-
I-came in-the flight, accompanied *me* with ap-

φημιας.
plause.

Δε δειξᾶσα τα τοσαυτα μοι, και
And having-shown [the] so-great *things* to-me, and *having*

εμε εκεινοις τοις επαινουσιν, επι-ανα-
shown me to-those [the] *men* praising, she-brought-

ηγαγεν αυθις, ουκ-ετι εν-δεδυκοτα εκεινην την
me-back again, no-longer clothed-in that [the]

---

* Καθαπερ compounded of the preposition κατα and the relative pronoun ὁσ-περ in the plural neuter, might be more literally rendered "according to what modes" being something like *quem-ad-modum* in Latin.

† Triptolemus, son of Celeus, king of Attica, was fabled to have been taught agriculture by Ceres, and wafted through the air in the chariot of the goddess, to distribute corn over the world.

αυτην εσθητα, ἡν ειχον απο-ἱπταμενος· αλλα
same dress, which I-had *when* flying-away: but

εδοκουν εμοι επι-ανα-ηκειν ** τις ευ-παρυφος.*
I-seemed to-me to-have-returned *as* one well-embroidered.

Κατα-λαβουσα ουν και τον-πατερα ἑστωτα,
Having-taken therefore also *my*-father standing,

και περι-μενοντα, εδεικνυεν αυτῳ εκεινην την
and waiting-for *me,* she-showed to-him that [the]

εσθητα, και εμε οἱος ἡκοιμι· και τι
dress, and me of-what-quality I-was-come: and somewhat

και ὑπο-εμνησεν οἱα εβουλευ-
also she-reminded *him* what-sort-of *things* he-had-deter-

σατο δειν-μικρου† *περι εμου. Ταυτα*
mined within-a-little concerning me. These *things*

μεμνημαι ιδων, ων ετι αντι-παις, εκ-
I-remember having-seen, being yet a-youth, having-

ταραχθεις, δοκει εμοι, προς τον φοβον των
being-disturbed, *as* it-seems to-me, by the fear of-the

πληγων.
stripes.

Δε μεταξυ λεγοντος, τις εφη,
But meantime-while *I am* speaking, some-one has-said,

Ἡρακλεις, ὡς μακρον και δικανικον το εν-ὑπνιον.
O-Hercules, how long and argumentative *is* the dream!

Ειτα αλλος ὑπο-εκρουσε, χειμερινος
Then another has-muttered-in-answer, *It is* a-winter

---

* The verb *ἡκω*, though of the present *imperfect* form, has always a *perfect* sense, and corresponds to the meaning of the Latin *adsum.* The word itself is evidently derived from the perfect form of an obsolete verb.

† Supply *ὡς* with the infinitive *δειν*, the expression meaning—"*so as* to want but little of being determined."

*ονειρος, ὁτε αἱ νυκτες εισιν μηκισται· η ταχα-που**
dream, when the nights are longest: or perhaps

εστι τρι-ἑσπερος, ὡσπερ και εστι ὁ
it-is *a product* of-three-evenings, as also is [the]

Ἡρακλης αυτος.† *Δὲ τι ουν επι-ηλθεν αυτῳ,*
Hercules himself. And what then came-upon him,

ληρησαι ταυτα προς ἡμας, και μνησθηναι
so as to-drivel these *things* with us, and to-record

παιδικης νυκτος. και παλαιων ονειρων, και
a-boyhood night, and ancient dreams, and *things*

ηδη γεγηρακοτων; γαρ ἡ ψυχρο-λογια ἑωλος.
already grown-old? for the frigid-story *is* of-yesterday.

Μη--ὑπο-ειληφεν ἡμας τινας‡ *ὑπο-κριτας τινων*
Has-he-supposed us some interpreters of-some

ονειρων; Ουκ, ω αγαθε· Γαρ ουδε ὁ Ξενο-
dreams? Not *so*, O good *friend*: For neither [the] Xeno-

φων ποτε δια-ἡγουμενος το εν-ὑπνιον,§
phon *did so, when*-formerly relating the dream,

ὡς εδοκει αυτῳ και εν τῃ-πατρῳᾳ οικιᾳ, και τα
as it-seemed to-him both in *his* paternal house, and the

---

* The particle *που* is used to give an *indefinite* sense to a great variety of words, and can scarcely be represented in a translation.

† Alluding to the fable of Jupiter's connection with Alcmena, who from this amour became the mother of the celebrated Hercules. The father of the gods, according to the legend, delayed the rising of the sun till the third morning—in order to retard the return of Amphitryon, the betrothed husband of Alcmena, whose likeness he had assumed.

‡ *τινας—τινων*—is an expression of contempt, as if the object were too mean for definition:—nearly corresponding to *nescio quid*, in Latin; *je ne sais quoi* in French, &c.

§ *εν-ὑπνιον* (from *ὑπνος* sleep) may be distinguished from *ονειρος*, as not being equally applicable to a *day-dream*.

αλλα,* (γαρ ιστε), —— ουχ την
other *things*, (for ye-know *the rest*),—not *I say, intending* the

οψιν ὑπο-κρισιν, ουδε ὡς εγνωκως φλυαρειν,
vision *as* a-representation, nor as having-determined to-trifle,

δια-εξ-ηει αυτα·† και ταυτα εν τῳ πολεμῳ,
did-he-go-through them: and these *things* in the war,

και απο-γνωσει πραγματων, πολεμιων περι-ἑστωτων·
and *in* desperation of-affairs, enemies standing-around:

αλλα ἡ δια-ἡγησις ειχεν τι και χρησιμον·
but the narration had something even useful.

Και τοι-νυν και εγω δια-ἡγησαμην ὑμιν τουτον
And therefore also I have-related to-you this

ονειρον ἑνεκα εκεινου, ὁπως οἱ νεοι τρεπων-
dream on-account-of that, *namely*, that the young may-be-

ται προς τα βελτιω, και εχωνται Παιδειας·
turned to the better *things* and may-hold-fast-to Education:

και μαλιστα, ει τις αυτων εθελο-κακει‡ ὑπο
and especially, if any-one of-them is-faint-hearted from

πενιας, και αποκλινει προς τα ἡττω, δια-φθειρων
poverty, and declines to the worse *things*, destroying

φυσιν ουκ α-γεννη. Ευ οιδα ὁτι και εκεινος
a-nature not ungenerous. Well I-know that also he

---

* Και τα αλλα corresponds to the Latin formula *et cetera*—the reader being supposed to be familiar with the rest of the story.

† Lucian appears to advert to the dream, in which Xenophon fancied his father's house to be suddenly illuminated by a thunderbolt, as recounted in the third book of the *Anabasis*.

Xenophon, says our author, did not relate these things for dramatic effect, but with a view to practical advantage.

‡ The verb εθελειν commonly signifies *to will*, and the adverb κακως, *ill:* but the compound here refers not to *ill-will* or a *bad* heart, but to *no* heart at all.

επι(ρ)-ῥωσθησεται, ακουσας του μυθου, προ-στησα-
will-be-strengthened, having-heard the story, having-

μενος εμε ἱκανον παρα-δειγμα ἑαυτου, εν-
set-sorth me a-sufficient example of-himself, keeping-

νοων, οἱος μεν ων, ὡρμησα
in-mind, of-what-quality indeed being *at first*, I-started

προς τα καλλιστα, και επι-εθυμησα Παιδειας,
towards the fairest *pursuits*, and desired Education,

απο-δειλιᾱσας μηδ-ἑν προς την πενιαν την
having-been-afraid *in* nothing as-to the poverty [the]

τοτε· δε οἱος επι-ανα-εληλυθα
then *pressing me:* and of-what-quality I-have-returned

προς ὑμας, και ει μηδ-ἑν αλλο, γουν α-δοξοτερος
to you, even if nought else, at-least more-inglorious

*ουδ-ενος των λιθο-γλυφων.**
than-no-one of-the stone-carvers.

---

* Lucian appears to have recited this piece on some occasion of revisiting his native place, after his reputation was established in the principal cities of Greece and Italy.

OF CHARON, AND HERMES, AND DIFFERENT DEAD MEN.

ΧΑΡΩΝ. Ακουσατε* ὡς τα πραγματα εχει†
CHARON. Hear-ye how the matters hold

ὑμιν. Το σκαφιδιον μεν εστιν μικρον ἡμιν, ὡς
for-you. The little-skiff indeed is small for-us, as

ὁρᾶτε, και ὑπο-σαθρον,‡ και δια(ρ)-ῥει τα
ye-see, and rather-rotten, and it-flows-through *in* the

---

* The object of this dialogue is to show the worthlessness of all worldly advantages at the close of life, however prosperous the possessor may have seemed in his earthly career; when the pomps and vanities of riches and power, the graces of bodily accomplishment, and even the honors of mental superiority, are doomed to be renounced, unless supported by the indeprivable quality of virtue, which disregards the rotten materials of worldly pre-eminence.

† The Greek εχει τα πραγματα corresponds in form to the Latin *res (se) habent,* and here resembles in sense our common phrase "how matters stand."—A *neuter plural* nominative in Greek takes the verb in the *singular* number, and εχει would be literally englished "has:" but it seems better to explain this in a note, than to admit so idiomatic a form in the translation.

‡ The preposition ὑπο in Greek (like *sub* in Latin) frequently serves to *diminish* the force of the simple adjective. This force in composition is perfectly conformable with that of "under," the common sense of this particle, as involving the idea of *inferiority,* and is directly opposed to ὑπερ in composition, which signifies "over," and is adopted in some English words, as *hyper-critical.*

πολλα· *και ην τραπη επι τα-ἑτερα,*
many *places:* and if it-have-been-turned towards either

*οιχησεται περι-τραπεν·** *δε ὑμεις ἡκετε*
side, it-will-go turned-round: but ye are-come

τοσουτοι ἁμα, επι-φερομενοι πολλα ἑκαστος.
so-many together bringing-to *it* many *things* each:

ην ουν εν-βητε μετα τουτων, δεδια μη
if then ye-shall-have-embarked with these, I-fear lest

ὑστερον μετα-νοησετε·† *και μαλιστα ὁποσοι*
afterwards ye-will-repent: and chiefly as-many-as

επι-ἱστασθε ουκ νειν. ΝΕΚΡΟΙ. *Πως ουν*
know not *how* to-swim. *The* DEAD. How then

ποιησαντες ευ-πλοησομεν; ΧΑ. *Εγω φρασω*
having-done shall-we-sail-well? CHA. I will-tell

ὑμιν· *χρη επι-βαινειν γυμνους, κατα-*
to-you: it-is-necessary to-get-on-board naked, having-

λιποντας επι της ηϊονος παντα ταυτα τα
left-behind on the shore all these [the]

περιττα· *και γαρ οὑτω το πορθμειον*
superfluous *things:* for even thus the ferry

μολις αν-δεξαιτο ὑμας. *Δε σοι, ω Ἑρμη,*
hardly could-receive you. But to-thee, O Hermes,

---

* It seems proper to avoid all attempt at neatness of expression in this introductory volume, in order to exhibit more faithfully the idiom of the Greek. "It will go turned round," of course means "it will be upset," but this translation would disguise the original language. We have a vulgar saying, that a person has "*gone dead,*" which answers in construction to this Greek phrase.

† *Μετα* in composition generally signifies *change*, and the compound verb might here be more literally rendered "ye will change your minds;" if such expression be considered to convey the full meaning of *repentance*.

μελησει παρα-δεχεσθαι μηδ-ένα αυτων, [το]
it-will-be-concern to-receive not-one of-them, [the]

απο τουτου, ὁς αν-ῃ μη ψιλος, και απο-
from this *time*, who be not bare, and having-

βαλων* τα επι-πλα, ὡσπερ εφην. Δε
thrown-away the equipments, as I-said. And

ἑστως† παρα την απο-βαθραν, δια-γινωσκε αυτους,
standing by the ladder, distinguish them,

και ανα-λαμβανε, αναγκαζων επι-βαινειν γυμνους.
and take-*them*-up, obliging *them* to-embark naked.

ʽΕΡ. Λεγεις ευ, και οὑτω ποιησωμεν.‡
HER. Thou-speakest well, and thus let-us-do.

Τις εστι οὑτοσ(ι)§ ὁ πρωτος; MEN. Εγω-γε
Who is this the first *man?* MEN. I-indeed

Μενιππος. Αλλα ιδου, ω ʽΕρμη, ἡ πηρα
am Menippus. But behold, O Hermes, the scrip

και το βακτρον, απο-ερῤιφθων|| μοι ες
and the staff, be-they-thrown-away for-me into

---

* αν-ῃ μη is understood again before the participle αποβαλων, and the meaning is—"Unless he be bare, and have thrown away," &c. This connection of the adjective and *active* participle is rather harsh in English, though we might say *naked and deprived.*

† ἑστως has properly a *perfect* sense, and might be rendered "having taken thy stand," according to the meaning of the original verb.

‡ The *imperative* mood has properly no forms for the *first* person, though the grammatical sign of this mood is sometimes used in English, both in the singular and plural number. This form is therefore said to be borrowed from the *subjunctive* mood in Greek and Latin.

§ The addition of the letter ι to the nominative case οὑτος is merely an Attic peculiarity of dialect, which does not alter the signification of the word itself.

|| απερῤιφθων is the third person dual of the *perfect* imperative

την λιμνην· δε τον τριβωνα ου-δε εκομισα
the lake: but the cloak not-even have-I-brought,

ποιων ευ. 'ΕΡ. Εν-βαινε, ω Μενιππε,
in this doing well. HER. Embark, O Menippus,

αριστε ανδρων, και εχε την προ-έδριαν παρα τον
best of-men, and have the first-seat by the

κυβερνητην επι ὑψηλου, ὡς επι-σκοπῃς
pilot on high, that thou-mayst-observe *them*

ἁ-παντας.
all.

Δε οὑτοσ(ι), ὁ εχων την πορφυριδα και το
And this *man*, the *one* having the purple and the

δια-δημα, ὁ βλοσυρος, τις τυγχάνεις* ων;
diadem, the fierce-looking, who dost-thou-happen being?

ΛΑΜ. Λαμπιχος, τυραννος Γελωων. 'ΕΡ.
LAM. Lampichus, king of-*the*-Geloans. HER.

Τι ουν παρα-ει, ω Λαμπιχε, εχων
Why then art-thou-here, O Lampichus, having *with thee*

τοσαυτα; ΛΑΜ. Τι ουν;—ω 'Ερμη, εχρην†
so-many *things?* LAM. Why then?—O Hermes, did-it-behove

---

passive απερριμμαι. The common reading is απορριφθων (syncopated from απορριφθητων) which is the *aorist* passive; but the former appears preferable, and is authorized by an ancient copy.

* Meaning little more than—"who art thou?"—See last note to page 20.

† The Greeks, like the Latins, do not distinguish a *question* by any change in the form of the verb corresponding to our transposition of the auxiliary: so that the sense would often require to be collected from the context, unless distinguished by a note of interrogation.

In speaking, the tone or cadence would of course sufficiently indicate a question, but the want of this must have given rise to ambiguity in writing, before the employment of accents or *stops*. To the early writers of Greece the convenience of such points was

ανδρα τυραννον, ἡκειν γυμνον; ῾ΕΡ.
a-man *being* a-king, to-have-come naked? HER.

Τυραννον μεν ουδαμως, δε νεκρον
It behoved a-king indeed by-no-means, but a-dead *man*

μαλα· ὡστε απο-θου ταυτα. ΛΑΜ. Ιδου
much: so put-away these *things*. LAM. Behold

ὁ πλουτος απο-ερριπται σοι. ῾ΕΡ.
the wealth has-been-thrown-away for-thee. HER.

Απο(ρ)-ριψον και τον τυφον και την ὑπερ-οψιαν,
Throw-away also the pomp and the superciliousness,

ω Λαμπιχε· γαρ συν-εν-πεσοντα, βαρη-
O Lampichus: for having-fallen-in-together, they-will-

σει το πορθμειον. ΛΑΜ. Αλλα εᾱσον με
weigh-down the ferry. LAM. But suffer me

ουκουν* εχειν το δια-δημα, και την εφεστριδα.
then to-have the diadem, and the robe.

῾ΕΡ. Ουδαμως· αλλα απο-ἑς και ταυτα.
HER. By-no-means: but throw-away even these.

ΛΑΜ. Ειεν· τι ετι; γαρ απο-ἡκα
LAM. Be-it-*so*: what further? for I-have-thrown-away

παντα, ὡς ὁρας. ῾ΕΡ. Και την ωμοτητα,
these *things*, as thou-seest HER. Also the cruelty,

και την α-νοιαν, και την ὑβριν, και την οργην,
and the senselessness, and the insolence, and the anger,

---

unknown, the invention of these signs being attributable to later grammarians.

The four stops used in Greek composition are—the *comma* (,) and *period* (.) respectively corresponding in use to our own—the *colon* (·) represented by a single dot at the upper part of the line —and the note of *interrogation* (;) which is of similar form to our *semi-colon*.

* Ουκ-οῦν would appear from its component parts to have properly a negative signification, but it is used with a positive sense, unless accented on the former syllable (οὐκουν).

απο-ἑς* και ταυτα. ΛΑΜ. Ιδου, ειμι ψιλος
throw-away also these. LAM. Behold, I-am bare

σοι.† ‘ΕΡ. Εν-βαινε ηδη.
for-thee. HER. Embark now.

Δε συ, ὁ παχυς, ὁ πολυ-σαρκος,‡ τις
But thou, the stout, the fleshy *man*, who

ει; ΔΑ. Δαμασιας ὁ αθλητης. ‘ΕΡ. Ναι,
art thou? DA. Damasias the prize-fighter. HER. Ay,

εοικας. γαρ οιδα σε, ιδων
thou-seemest *so*: for I-know thee, having-seen *thee*

πολλακις εν ταις παλαιστραις. ΔΑ. Ναι, ω
often in the palæstra. DA. Yes, O

‘Ερμη· αλλα παρα-δεξαι με οντα γυμνον. ‘ΕΡ.
Hermes: but receive me being naked. HER.

Ου γυμνον, ω βελτιστε, περι-βεβλημενον το-
Not naked, O best *of men, when* enveloped-in so-

σαυτας σαρκας· ὥστε απο-δῡθι αυτας, επει κατα-
much flesh: so take-off them, since thou-

---

* Though the compound *απο-ἑς* in this Interlinear Greek appears to be much altered from *αφες* in the original text, yet the whole variation consists in supplying the final vowel (*ο*) of the preposition—which then separates the smooth consonant (*π*) from the aspirated vowel (*ἑ*), whereas they before coalesced in one syllable (*φε*). The same explanation applies to other words compounded of a preposition ending with a vowel, and a verb beginning with an aspirate.

† The dative of the personal pronouns—*μοι*, *σοι*, &c. are frequently admitted in Greek construction, like *mihi*, *tibi*, *sibi*, in Latin, rather as expletive particles qualifying the general force of the sentence, than as pronouns determining the specific reference of the verb. The meaning here is evidently general, "I am bare *according to your command*."

‡ Literally "many-fleshy:"—as if the bones were cased in several coats of flesh. The same idea is preserved below, in *τοσαυτας σαρκας*, "So many fleshes," used in the *plural* number.

δύσεις το σκαφος, ὑπερ-θεις τον ἑτερον
wilt-sink the skiff, having-put-over [the] one

ποδα μονον. Αλλα απο-(ρ)ῥιψον* και τουτους
foot only. But cast-away also these

τους στεφανους, και τα κηρυγματα.† ΔΑ. Ιδου
[the] crowns, and the proclamations. DA. Behold

ειμι αληθως γυμνος σοι, ὡς ὁρας, και ισο-
I-am truly naked for-thee, as thou-seest, and equal-

στασιος τοις αλλοις νεκροις. ἙΡ. Οὑτως
in-weight with-the other dead. HER. Thus

αμεινον ειναι α-βαρη· ὡστε εν-βαινε.
it is better to-be not-heavy: so embark.

Δε και συ, ω Κρατων, απο-θεμενος
But also thou, O Crato, having-put-away *not only*

τον πλουτον, δε και την μαλακιαν προσ-ετι, και την
the wealth, but also the delicacy moreover, and the

τρυφην, μηδε κομιζε τα εν-ταφια, μηδε
luxury, neither carry the sepulchral *ornaments,* nor

τα αξιωματα των προ-γονων· δε κατα-λιπε και
the dignities of-the progenitors: but leave-behind both

γενος, και δοξαν, και ει ποτε ἡ πολις ανα-
birth, and reputation, and if ever the state has-

εκηρυξεν σε ευ-εργετην δηλον-ὁτι, και τας
cried-up thee *as* a-benefactor for-instance, and *leave* the

επι-γραφας των ανδριαντων, μηδε λεγε ὁτι εχω-
inscriptions of-the statues, nor say that they-

---

* When the *augment* (ε) is prefixed to verbs beginning with ρ, the liquid is doubled, as ριπτω, ερ-ῥιψα. Hence, if the verb is compounded with a preposition, as in this passage, the double ρ is still retained in cognate forms where the vowel augment is dropped.

† In the celebrated games of Greece, the victor was crowned with a wreath, and his name proclaimed by a public herald.

σαν επι σοι μεγαν ταφον· γαρ ταυτα
have-heaped on thee a-great sepulchre: for these *things*

και μνημονευομενα βαρῦνει. ΚΡ. Ουχ ἑκων
even being-mentioned are-heavy. Cr. Not willing

μεν, δε απο-(ρ)ρίψω· και-γαρ τι αν-
indeed, but I-will-throw-*them*-away: for what should-

παθοιμι;*
I-suffer?

Βαβαι· Δε συ ὁ εν-ὁπλος, τι βουλει; η
Hah! And thou the armed *man*, what wilt-thou? or

τι φερεις τουτο το τροπαιον;—ΣΤΡΑΤΗ-
for what bearest-thou this [the] trophy? — Cap-

ΓΟΣ. Ὁτι ενικησα, ω Ἑρμη, και ηριστευσα,
tain. Because I-conquered, O Hermes, and I-did-best,

και ἡ πολις ετιμησε με. ἙΡ. Απο-ἑς το τροπαιον
and the state honoured me. Her. Leave the trophy

εν γῃ· γαρ ειρηνη εν ᾁδου,
on *the* ground: for *there is* peace in *the realms* of-Orcus,

και ουδεν δεησει ὁπλων.
and *in* nought will-there-be-need of-arms.

Δε οὑτος ὁ σεμνος και βρενθυομενος, απο
But this *man* [the] solemn and conceited, from

του σχηματος γε, ὁ επι-ηρκως τας οφρυς,
the dress at-least, the *man* having-raised the brows,

ὁ επι των φροντιδων, ὁ κατα-ειμενος τον βαθυν
the *man* on the meditations, [the] clothed-in the deep

---

* The usual sense of παθοιμι (from πασχω, *patior*), is here given: but the force of this sentence might be more nearly expressed by the phrase—"For what would be my case, if I refused?" without implying any *penal suffering*.

According to this general sense, ευ παθωμεν (p. 44), signifies —"May we fare well."

πωγωνα, τις εστιν; ME. *Τις φιλο-σοφος, ω*
beard, who is *he?* MEN. Some philosopher, O

Ἑρμη· δε μαλλον γοης, και μεστος τερατειας·
Hermes; but rather a-juggler, and full of-prodigy:

ὡστε απο-δῦσον και τουτον· γαρ οψει πολλα
so strip also this *man;* for thou-wilt-see many

και γελοια κρυπτομενα ὑπο τῳ ἱματιῳ.
and ridiculous *things* now-concealed under the garment.

ʽEP. *Κατα-θου συ το σχημα πρωτον· ειτα*
HER. Put-down thou the dress first: afterwards

*και παντα ταυτι.** *Ω Ζευ, ὁσην μεν την*
also all these *things.* O Jupiter, how-great indeed the

αλαζονειαν κομιζει· δε ὁσην α-μαθιαν, και
arrogance he-carries! and how-great ignorance, and

εριν, και κενο-δοξιαν, και α-πορους ερωτησεις, και
strife, and empty-glory, and endless questionings, and

ακανθωδεις λογους, και πολυ-πλοκους εν-νοιας·†
thorny reasonings, and perplexed conceits!

αλλα και μαλα πολλην ματαιο-πονιαν, και ουκ
but also especially much vain-labouring, and not

ολιγον ληρον, και ὑθλους, και μικρο-λογιαν· νη Δια,
a-little doating, and trifles, and small-talking: by Jove,

---

* *ταυτι*—an Attic form for *ταυτα.* See note, p. 41.

† The word *φιλοσοφος* is compounded of *φιλεω to love,* and *σοφια wisdom;* but the ancient professors of "philosophy" were not always so respectable as the name imports. A very large portion of these learned personages devoted their attention to verbose disputations on the most frivolous subjects, and from this practice were led to attach more importance to *words* than to *things.* The term *Sophist,* derived from the Greek *σοφιστης,* though honourable in its origin, in time became odious. Herodotus calls Solon and Pythagoras, *σοφισται,* not only without implying any reproach, but as the highest praise.

και τουτι* χρυσιον† γε, και ἡδυ-παθειαν δε,
also this gold-piece forsooth, and sweet-indulgence too,

και α(ν)-αισχυντιαν,‡ και οργην, και τρυφην, και
and shamelessness, and anger, and luxury, and

μαλακιαν· γαρ λεληθε ου με, ει-και
delicacy; for *these things* have-escaped not me, although

περι-κρυπτεις αυτα μαλα. Δε απο-θου και το
thou-coverest them much. And put-away also the

ψευδος, και τον τυφον, και το οιεσθαι
falsehood, and the puffing, and the *quality* to-think-oneself

ειναι αμεινω των αλλων· ὡς, ει γε εν-
to-be better than-the others: since, if at-least thou-

βαινοις εχων παντα ταυτα, ποια
shouldst-embark having all these *things*, what-sort-of

πεντηκοντ-ορος§ αν--δεξαιτο σε; ΦΙΛ. Απο-
fifty-oared *vessel* would-take thee? PHILOSOPHER. I-put-

τιθεμαι τοι-νυν αυτα, επει-περ οὑτω κελευεις.
off therefore them, since thus thou-commandest.

---

* The Attics annex ι to all cases and genders of the pronoun οὑτος, to give it a stronger emphasis: as οὑτοσι, αὑτηϊ, ταυτησι. In the neuters terminated with a vowel this ι takes place of ο and α, as ταυτι, τουτι, for ταυτα, τουτο. In the same manner the Latins affixed -met, -te, -pte, -ce, as egomet, meapte, hicce. Literally, but in vulgar English, we should translate οὑτοσι "*this here*."

† αργυρος χρυσος *bullion*—αργυριον χρυσιον, *coined money*; but this distinction is not always observed.

‡ The letter ν is frequently inserted, for the sake of euphony, after the privative α, when combined with a word beginning with a vowel; thus αισχυντια, *modesty*, becomes αναισχυντια.

§ πεντηκοντορος may be considered either a substantive, or an adjective agreeing with ναυς understood. It is derived from πεντηκοντα *fifty*, and ερεσσω *to row*, and is more generally written πεντηκοντερος, but less correctly.

MEN. Αλλα απο-θεσθω και τουτον τον πωγωνα,
Men. But let-him-put-off also this [the] beard,

ω Ἑρμη, οντα τε βαρυν, και λασιον, ὡς ὁρᾳς·
O Hermes, being both heavy, and shaggy, as thou-seest:

εισι τριχες πεντε μνων το ελαχιστον.
there-are hairs of-five pounds *weight at* the least.

ἙΡ. Λεγεις ευ· Απο-θου και τουτον. ΦΙΛ.
Her. Thou-speakest well: Put-off also this. Phil.

Και τις εσται ὁ απο-κειρων; ἙΡ. Οὑτοσι, Με-
And who will-be the shaving *man?* Her. This *man*, Me-

νιππος, λαβων πελεκυν των ναυ-πηγικων,
nippus, having-taken an-axe *from* the ship-making

απο-κοψει αυτον, χρησαμενος τῃ αναβαθρᾳ
tools, will-cut-off it, having-used the ladder *as*

επι-κοπῳ.* MEN. Ουκ, ω Ἑρμη, αλλα ανα-δος
a-block. Men. Not *so*, O Hermes, but give-up

μοι πριονα· γαρ τουτο γελοιοτερον.
to-me a-saw; for this *plan will be* more-ridiculous.

ἙΡ. Ὁ πελεκυς ἱκανος· — ευ-γε· γαρ νυν
Her. The axe *is* sufficient:—well-done! for now

αναπεφηνας ανθρωπινωτερος,† απο-θεμενος την
thou-appearest more-human, having-put-off the

κιναβραν αυτου. MEN. Βουλει απο-ἑλωμαι
foulness there. Men. Wilt-thou *that* I-should-take-off

---

* Επικοπος is compounded of επι upon, and κοπτω to cut, and thus signifies any substance on which another is cut or chopped.

† The correction of Hemsterhuis is here adopted in preference to the common reading ανθρωπινωτερον, which supposes this sentence to be addressed to Menippus.

μικρον και των οφρυων; ʽΕΡ. Μαλιστα·*
a-little also of-the eye-brows? HER. Most-*certainly*:

γαρ επι-ηρκεν ταυτας και ὑπερ το μετα-ωπον,
for he-has-elevated these even above the forehead,

ανα-τεινων ἑαυτον οιδα ουκ επι ὁτῳ. Τι
stretching-up himself I-know not on what *account*. What

τουτο; και δακρυεις, ω καθαρμα, και απο-
means this? even weepest-thou, O pollution, and playest-

δειλιᾳς προς θανατον; εν-βηθι δε†-ουν. ΜΕΝ.
the-coward towards death? embark then. MEN.

ʽΕν ετι το βαρυτατον εχει ὑπο μαλης.‡
One *thing* further the heaviest he-has under *his* armpit.

ʽΕΡ. Τι; ω Μενιππε. ΜΕΝ. Κολακειαν, ω
HER. What? O Menippus! MEN. Flattery, O

ʽΕρμη, χρησιμευσᾱσαν πολλα αυτῳ εν τῳ
Hermes, *that* having-gained many *things* for-him in [the]

βιῳ. ΦΙΛ. Ουκουν και συ, ω Μενιππε, απο-θου
life. PHIL. Then also thou, O Menippus, put-off

την ελευθεριαν, και παρ-ῥησιαν, και το α-λῡπον,
the freedom, and bold-speaking, and the careless,

---

* *μαλιστα* is often used as an affirmative answer, and may be rendered absolutely like our word "certainly:" but it must be considered as properly connected with some word in the question suppressed in the answer: as here, *μαλιστα βουλομαι*, "I am most willing."

† The particle *δε*, which serves to avoid an *hiatus* in the text, has scarcely any force that can be expressed in a translation.

‡ *ὑπο μαλης* was a proverbial expression for any place of *concealment*, and is sometimes used even in a more general sense than in this passage, as we say, "under the rose."

και το γενναιον,* και τον γελωτα.— Γελᾳς
and the high-spirited, and the laughter.—Thou-laughest

γουν μονος των αλλων. 'ΕΡ. Μηδαμως·
indeed alone of-the others. HER. By-no-means

αλλα και εχε ταυτα, οντα κουφα γε,
put them off: but also keep these *things*, being light indeed,

και πανυ ευ-φορα, και χρησιμα προς τον
and altogether easy-to-be-carried, and useful towards the

κατα-πλουν.—'Ωστε λυε τα επι-γεια.† Ανα-
navigation. — So loose the land-cables: Let-us-

ἑλωμεθα την απο-βαθραν· το αγκυριον ανα-εσπασθω·
take-up the ladder: the anchor be-drawn-up:

πετασον το ἱστιον, ευθῦνε, ω πορθμευ, το
stretch the sail, guide-straight, O Ferryman, the

πηδαλιον·‡ παθωμεν ευ.
rudder: may-we-fare well.

---

* το γενναιον—The neuter of the *adjective* combined with the article is often used as a *substantive*—a form of construction which is sometimes found in our own language, as, "the sublime and beautiful."

† The word επιγειον (compounded of επι on, and γη land), is properly an adjective, though commonly used substantively for the *rope* that holds a ship at anchor. Much of the humour of this polylogue consists in employing the common terms of life to represent the paraphernalia of death; but the general description of the *passage* from one state to the other is entirely conformable to the recorded belief of orthodox Pagans.

‡ The ancient rudders were two broad oars (πηδαλια) jutting out on either side the vessel, which were connected by a cross bar (ζευγτηρια, Acts, xxvii. 40.), and moved by one tiller (οιαξ).

OF ALEXANDER, ANNIBAL, SCIPIO, AND MINOS.

ΑΛΕΞ. Δει εμε προ-κεκρισθαι σου, ω
ALEX. It-becomes me to-be-judged-before thee, O

Λιβυ·* γαρ ειμι αμεινων. ANN. Ου-μεν-
Libyan: for I-am better *than thou.* ANN. Not-so-

ουν, αλλα εμε. ΑΛ. Ουκουν ὁ Μινως
indeed, but me *before thee.* AL. Therefore let- [the] Minos

δικασατο. MIN. Δε τινες εστε; ΑΛ. Οὑτος
-decide. MIN. But who are-ye? AL. This *man*

μεν Αννιβας ὁ Καρχηδονιος· δε εγω Αλεξ-
indeed *is* Annibal the Carthaginian: but I *am* Alex-

---

* The subject of this dialogue is peculiarly interesting from the well-earned celebrity of the persons introduced. The facts here noticed in the pleadings are strictly historical, and the reader may form his own judgment on the comparative merits of the contending parties, without regard to the sentence of Minos, the infernal judge.

Libya was the general name for Africa with the ancient Greeks, whence Annibal is called "Libyan," as being a native of *Carthage.* In like manner Scipio, the third suitor in this cause, is mentioned as "Italian," instead of the peculiar designation of a *Roman.*

αυδρος ὁ Φιλιππου.* MIN. Νη Δια, αμφοτεροι
ander the *son* of-Philip. MIN. By Jove, both

γε εν-δοξοι. Αλλα περι τινος ἡ ερις
indeed renowned. But concerning what *is* the strife

ὑμιν; ΑΛ. Περι προ-εδριας† γαρ οὑτος
to-you? AL. Concerning precedence: for this *man*

φησι γεγενησθαι αμεινων στρατ-ηγος εμου·‡
says *himself* to-have-been a-better general than-me:

δε εγω, ὡσπερ ἁ-παντες ισᾶσιν, φημι δια-ενεγ-
but I, as all *men* know, say *myself* to-have-

κειν, πολεμια, ουχι μονον τουτου, αλλα
excelled *in* warlike *exploits*, not only this *man*, but

σχεδον παντων των προ εμου. MIN. Ουκουν
almost all those before me. MIN. Therefore

---

* The word signifying *Son* or *Daughter* is commonly omitted in Greek composition: the prepositive article clearly indicating the gender of the noun suppressed.

The ellipsis of the verb substantive εστι, exemplified in this same sentence, is also very common, as in Latin construction.

† Προεδρια means properly "front-sitting," whence the term is transferred to precedence in general. The different ranks of society being frequently brought together at public spectacles, and other occasions, when the higher orders occupied the *front seats*, this privilege became confounded with the notion of personal dignity, both among the Greeks and the Romans.

‡ Στρατηγος, literally "army-leader," is derived from στρατος, an army, and αγω to lead; our own word "stratagem" of the same derivation, is usually applied to a military *finesse*, but no part of the word is properly expressive of artifice.

The Greeks do not use an accusative case with an infinitive verb, if relating to the subject of the finite verb preceding. Thus στρατηγος is put in the same case as οὑτος, the nominative to φησι.

ἑκατερος ειπατω εν μερει· δε συ, ω Λιβυ, λεγε
let- each *of you* -speak in part: and thou, O Libyan, plead

πρωτος.
first.

ANN. Τουτο ἑν μεν, ω Μινως, ωνα-
ANN. This one *thing* indeed, O Minos, I-have-

μην, ὁτι ενταυθα εξ-εμαθον και την Ἑλλαδα
gained, that here I-have-learned also the Greek

φωνην·* ὡστε ου-δε ταυτῃ οὑτος ενεγ-
tongue: so-that not-even in-this *respect* this *man* would-

καιτο πλεον μου. Δε φημι τουτους ειναι
bring more *claim* than-I. But I-assert these *men* to-be

μαλιστα αξιους επαινου, ὁσοι οντες το μηδ-ἑν
most worthy of-praise, as-many-as being [the] nothing

εξ αρχης, ὁμως προ-εχωρησαν επι μεγα,
from origin, nevertheless have-advanced to great

τε περι-βαλλομενοι δυναμιν δια αὑτων,
rank, both being-clothed-with power through themselves,

και δοξαντες αξιοι αρχης.† Εγω γουν
and having-seemed worthy of-command. I therefore

---

* Lucian could scarcely be ignorant of the well-authenticated circumstance, that Annibal was acquainted with a variety of languages, and even wrote some books in the Greek. Our author might, however, disbelieve it himself, or might wish to throw discredit on the fact; implying by this satire, that *if* Annibal knew Greek, he must have learned it after he was dead. Yet it is by no means incredible, that this worthy "Libyan" studied Grecian literature at the court of Antiochus, king of Syria, or that of Prusias, king of Bithynia, after his banishment from Carthage by his factious and ungrateful contrymen.

† The word αρχη is used with two different significations in this sentence, but both are referable to the same primitive meaning of a *beginning*. The idea of *originating* measures admits of an easy

εξ-ὁρμησας ες την Ιβηριαν μετα ολιγων,
having-set-forth to [the] Spain with few *soldiers*,

ων το πρωτον ὑπο-αρχος τῳ αδελφῳ,* ηξιω-
being *at* the first a-subaltern to *my* brother, was-

θην μεγιστων, κριθεις
thought-worthy of-greatest *things*, having-been-judged *to be*

αριστος· και εἱλον τους Κελτιβηρας γε, και
best: and I-subdued the Celtiberians indeed, and

εκρατησα των Ἑσπεριων Γαλατων·† και ὑπερ-
I-got-the-better of-the Western Galatians: and having-

βας τα μεγαλα ορη,‡ κατα-εδραμον ἁπαντα
passed-over the great mountains, I-overran all

τα περι τον Ηριδανον· και εποιησα τοσαυτας
the *lands* about the Eridanus: and I-made so-many

---

transition to that of *commanding* men. Hence, the chief magistrate at Athens was entitled *Archon*, and this secondary sense is adopted in our own words "mon-archy," "hept-archy," &c.

* Annibal commenced his career of military glory in Spain, under Asdrubal his brother-in-law, and on the death of this able general, he was appointed to the chief command. After subduing all the west of Spain, he invaded the districts adjacent to the river Iberus, and took the city of Saguntum. This was the cause of the second Punic war.

† The *Galatians*, or Gauls, intended in this passage, inhabited the country north of the Alps, (called by the Romans *Gallia Transalpina*), and were conquered by Annibal on his march from Spain.—*Γαλατια* was the Greek name for *Gaul*, and is here named *Western*, to distinguish it from the Galatia of Asia Minor, which was colonized from this country.

‡ Annibal having crossed the Alps, defeated the Roman consuls Sempronius and Scipio at the Trebia, a river falling into the *Eridanus*, the poetical name of the Po. Proceeding southward, the Carthaginian general conquered the Roman armies at the famous battles of Thrasimēnus and Cannæ, and advanced to the gates of Rome; and although the city itself never fell into his power, he may be said to have been master of the country of Italy for fifteen years.

πολεις ανα-στατους, και εχειρωσαμην την
cities subverted, and subdued-by-the-hand the

πεδινην Ιταλιαν· και ηλθον μεχρι των προ-
level *part of* Italy: and I-came even-to the sub-

αστειων της προ-εχουσης πολεως· και απο-εκτεινα
urbs of-the principal city: and I-slew

τοσουτους μιας ἡμερας, ὡστε απο-μετρησαι τους
so-many *knights* in-one day, as to-measure the

δακτυλιους αυτων μεδιμνοις,* και γεφυρωσαι τους
rings of-them in-bushels, and to-bridge the

ποταμους νεκροις. Και παντα ταυτα επραξα,
rivers with-dead. And all these *things* I-did,

ουτε ονομαζομενος υἱος Αμμωνος, ουτε προσ-
neither being-named son of-Ammon, nor pre-

ποιουμενος ειναι Θεος, η δια-εξ-ιων† εν-ὑπνια
tending to-be a-God, or relating dreams

της-μητρος,‡ αλλα ὁμο-λογων ειναι ανθρωπος·
of-*my*-mother, but confessing *myself* to-be a-man:

τε αντι-εξ-εταζομενος τοις συν-ετωτατοις στρατ-
both being-opposed to-the most-skilful gene-

ηγοις, και συν-πλεκομενος τοις μαχιμωτατοις
rals, and engaged-with the most-warlike

στρατιωταις· ου κατα-αγωνιζομενος Μηδους και
soldiers: not fighting-against Medes and

---

* Adverting to the battle of Cannæ, a village of Apulia, in which Annibal defeated the Romans with great slaughter; and slew so many of the order of *Equites*, or Knights, that he is said to have sent three bushels of their rings to Carthage.

† More literally—"going through," i. e. in detail.

‡ Olympias, the wife of Philip, and mother of Alexander, declared she had conceived by a large serpent in a dream. This fiction was afterwards interpreted by interested oracles as a form assumed by Jupiter, to "stamp an image of himself, a sovereign of the world."

Αρμηνιους, ὑπο-φευγοντας πριν τινα διω-
Armenians, *men* fleeing-secretly before that-any-one pur-

κειν, και παρα-διδοντας την νικην ευθυ τῳ
sues, and giving-up the victory immediately to-the

τολμησαντι.
one having-dared *to claim it.*

Δε Αλεξανδρος, παρα-λαβων πατρῳαν αρχην,
But Alexander, having-received a-paternal government,

ηυξησε, και παρα-πολυ εξ-ετεινε, χρησαμενος
increased *it*, and very-much extended *it*, *by* having-used

τῃ ὁρμῃ της τυχης. Επει-δε ουν ενι-
the impulse of-[the] fortune. When therefore he-had-

κησε-τε, και εκρατησεν εκεινον τον ολεθρον*
been-victorious, and had-overcome that [the] cast-away

Δαρειον εν τε Ισσῳ και Αρβηλοις, απο-
Darius in both Issus and Arbela, having-departed-

στας των πατρῴων, ηξιου προσ-
from the paternal *customs*, he-thought-proper to-be-

κυνεισθαι, και μετα-εδιῃτησεν† ἑαυτον ες την Μη-
worshipped, and transformed himself to the Me-

δικην διαιταν, και εμιαι-φονει τους-φιλους εν
dian mode-of-living, and murdered *his* friends in

---

* It will be observed that the verb κρατεω, with others of similar force, governs sometimes a genitive, sometimes an accusative case, which may be thus distinguished:—when the verb merely serves to *compare* the object with the subject, as εκρατησα των Γαλατων (above), the genitive is used: when the subject of the verb (as here) absolutely acts upon the object compared, the accusative or dative is employed—Annibal did not subdue the Gauls in the same sense, as Alexander vanquished the Persians: he merely gained sufficient advantages to pursue his march through their territory.

† "He changed his own mode of living to the Median mode of living"—if the repetition is admissible in English.

τοις συν-ποσιοις, και συν-ελαμβανεν επι
[the] drinking-parties, and seized *them* for

θανατῳ. Δε εγω ηρξα επι-ισης της-πατριδος·* και
death. But I was-chief equally of-my-father-land: and

επει-δη μετα-επεμπετο, των πολεμιων επι-
when-indeed it-sent-for-*me*-back, the enemies having-

πλευσαντων τῃ Λιβυῃ μεγαλῳ στολῳ, ὑπο-
sailed-against [the] Libya with-a-great armament, I-

ηκουσα ταχεως, και παρα-εσχον εμ-αυτον ιδιω-
obeyed quickly, and I-presented myself a-private-

την·† και κατα-δικασθεις, ηνεγκα το πραγμα
man: and having-been-condemned, I-bore the matter

ευ-γνωμονως. Και ταυτα επραξα, ων βαρ-
with-good-feeling. And these *things* I-did, being a-bar-

βαρος, και α-παιδευτος της Ἑλληνικης παιδειας,
barian, and uninstructed-in [the] Grecian education,

και ουτε ῥαψ-ῳδων Ὁμηρον,‡ ὡσπερ οὑτος,
and neither rhapsodising Homer, like this *man*,

---

* Πατρῳος is sometimes used for "father's" and at others for "country's," but both are referable to the same origin of πατηρ, father: indeed the term is only applied to the *place* as belonging to the *person*; *Patrius* in Latin is subject to the same variations in meaning.

† Ιδιωτης (derived from ιδιος, private), was commonly applied by the Athenians to a person uninstructed in the public exercises; but it does not appear that this term was ever used by them with a sense corresponding to our own word "idiot."—The Greek ιδιωτης is here used in its proper sense, and means a person unengaged in public affairs; Annibal having quietly submitted to the judgment of his countrymen, though he might, by refusing to leave Italy, have discomfited the base faction that had long sought to ruin him.

‡ Alexander was so passionately fond of the Iliad of Homer, which he recited with readiness and energy, that he kept it in a gorgeous casket under his pillow, and imitated the hero Achilles in some of the worst traits of his character.

ουτε παιδευθεις ὑπο Αριστοτελει τῳ σο-
nor having-been-instructed under Aristotle the so-

φιστῃ,* δε χρησαμενος τῃ αγαθῃ φυσει μονῃ.
phist, but having-used the good natural-genius alone.

Ταυτα εστιν,† ἁ εγω φημι ειναι
These are *the points, in* which I assert *myself* to-be

αμεινων Αλεξανδρου· δε ει οὑτοσ(ι) εστι καλ-
better than-Alexander: but if this *man* is more-

λιων, δια-ὁτι δια-εδεδετο την κεφαλην
honourable, because he-had-been-bound-about the head

---

* The term "sophist" (see note, p. 40.) was originally applied indiscriminately to all professors of philosophy; but perhaps Lucian employs it here in its worst sense, as he appears from other passages to have had but a moderate opinion of the Stagyrite's importance.

† The principal occurrences in the lives of each of these competitors are so explicitly detailed in the text, that a multitude of notes would be superfluous; but the following abstract may serve to connect the several allusions to the Macedonian hero.

Alexander the Great, having completed his education under the superintendence of Aristotle, succeeded his father Philip on the throne of Macedon; and after quelling all disturbance in his own kingdom, secured his supremacy over the other states of Greece, by signally punishing the Thebans. Being chosen generalissimo of the Grecian forces, he invaded the empire of Darius, and overthrew the Persian armies successively in the battles of Granicus, (a river of Bithynia), Issus, (a town of Cilicia), and Arbela, (a town of Assyria). Pursuing his career of conquest, he made himself master of many more countries than those which were included in the kingdom of Darius, and penetrated into India as far as the river Hydaspes. After the subjugation of the eastern world, Alexander gave himself up to the controul of his own violent passions. He adopted the fashions and vices of the conquered Persians, and claimed divine worship as the son of Jupiter Ammon. Among other atrocities, he slew his friend Clitus at a banquet, for preferring the achievements of Philip to his own. His death, which happened at Babylon, is ascribed by some authors to poison, by others to a fever occasioned by drunkenness.

διαδηματι,* ισως και ταυτα σεμνα Μα-
with-a-diadem, perhaps even these *things are* dignified to-Ma-

κεδοσι μεν· μην ου δια τουτο αν-
cedonians indeed: *yet* surely not on-account-of this would-

δοξειεν αμεινων γενναιου και στρατ-ηγικου ανδρος,
he-seem better than-a-noble and martial man,

κεχρημενου τη γνωμη πλεον η-περ τη τυχη.
one having-used [the] prudence more than [the] fortune.

ΜΙΝΩΣ. Ὁ μεν ειρηκεν ὑπερ αὑτου τον
MINOS. He indeed has-spoken for himself [the]

λογον ουκ α-γεννη, ουδε ὡς ην εικος Λιβυν.†
speech not unmanly, nor as it-was likely a-Libyan

Δε συ, ω Αλεξανδρε, τι φης προς
would. But thou, O Alexander, what dost-thou-say to

ταυτα;
these *things?*

ΑΛΕΞ. Μηδεν μεν, ω Μινως, εχρην
ALEX. Nothing indeed, O Minos, was-necessary

---

* The Greeks do not appear to have considered it inelegant to repeat words of the same derivation, to qualify each other as different parts of speech. The noun διαδημα, indeed, before the time of Lucian, had departed from its original meaning of a "bandage," and is here used in the sense of a *regal ensign,* like our own word "crown or diadem:" but this iteration will frequently be found in Greek, where neither the verb nor the substantive can properly be called a word *of second intention.*—See an instance, p. 62, κηρυττε—κηρυγμα.

† The calumniated Carthaginians, unhappily for their character with posterity, have bequeathed no literary legacy to counterbalance the partial accounts of the Greek and Roman historians. It is well known that the Greeks affected to despise all other nations, as illiterate and barbarous; and perhaps the money-getting citizens of Carthage were not in general famous for intellectuality or eloquence: but Annibal himself is allowed, even by his enemies, the possession of qualities, which prove that the statesman and philosopher were united in this paragon of ancient generalship.

προς ανδρα ούτω θρασυν· γαρ ἡ φημη, ἱκανη,
towards a-man so audacious: for [the] Fame, sufficiently,

διδαξαι σε οἷος βασιλευς μεν εγω,
would-teach thee what-sort-of king indeed I *became*,

δε οἷος ληστης οὗτος εγενετο. Δε ὁμως
and what-sort-of robber this *man* became. But nevertheless

ὁρα, ει δια-ηνεγκα αυτου κατα ολιγον·
see, whether I-excelled him by a-little *only: I*

ὃς ων ετι νεος, παρα-ελθων επι τα πραγματα,
who being still young, having-passed-on to the affairs

και κατα-εσχον την αρχην τε-
of state, both took-possession-of the government dis-

ταραγμενην, και μετα-ηλθον* τους φονεας του
turbed, and punished the murderers of *my*

πατρος. Κατα-φοβησας την Ἑλλαδα τῃ απο-
father. Having-terrified [the] Greece by-the destruc-

λειᾳ Θηβαιων, χειρο-τονηθεις† στρατ-ηγος ὑπο
tion of-*the*-Thebans, being-elected general by

αυτων, ουκ-ηξιωσα, περι-επων την αρχην
them, I-deigned-not, caring-about the government

Μακεδονων αγαπᾳν‡ αρχειν ὁ-ποσων
of-Macedonians to-be-contented to-govern *so* many-*men*-as

---

* The verb μετ-ηλθον might be rendered, according to the signification of its component parts, "I came amongst" or "invaded." The Latin *invado* nearly corresponds to the Greek μετερχομαι, in the combination of the verb and preposition: but perhaps our own word "prosecute" is a better equivalent in sense.

† Literally—elected by *stretching out of hands*.

‡ *αγαπᾳν* means properly "to love;" but it is often, by an easy and natural transition, employed to express the sense of *contentment*, either as a transitive or absolute verb.—The use of an infinitive as the object of this verb, is familiar in our own language; as—

"I should be *well contented to be* there, with respect to the love I bear your house."—*Shaks.*

ὁ-πατηρ κατα-ελιπεν· αλλα επι-νοησας
my father had-left: but having-contemplated

πασαν την γην, και ἡγησαμενος δεινον
all the earth, and having-considered *it* shocking

ει-μη κρατησαιμι ἁπαντων, αγων ολιγους,
unless I-should-prevail-over all *men*, leading few *soldiers*,

εσ-εβαλον ες την Ασιαν· και τε επι Γρανῑκῳ
I-entered into [the] Asia: and both at Granicus

εκρατησα μεγαλῃ μαχῃ· και λαβων την
I-conquered in-a-great battle: and having-taken [the]

Λυδιαν, και Ιωνιαν, και Φρυγιαν, και ὁλως
Lydia, and Ionia, and Phrygia, and on-the-whole

χειρουμενος τα αει εν-ποσιν, ηλθον επι*
subduing the *places* ever in-*my*-way, I-came to

Ισσον, ενθα Δαρειος ὑπο-εμεινε, αγων πολλας
Issus, where Darius awaited *me*, leading many

μυριαδας στρατου.
myriads of-soldiery.

Και το απο τουτου, ω Μινως,
And *with regard to* the *time* from this, O Minos,

ὑμεις ιστε ὁσους νεκρους κατα-επεμψα ὑμιν επι
ye know how-many dead I-sent-down to-you in

---

* *Εν ποσι* (in feet) is an idiomatical expression, which can scarcely be preserved in translation. The English "in my way" appears to answer to the Greek phrase, as implying the notion of *impediment*, which is here intended; for the Latin *im-pedire* (to hinder) is synonymous with *εμ-ποδιζειν*. The phrase *εν χερσι*, or *in manibus*, has mostly a contrary signification of readiness or facility.

The adverb *αει* nearly corresponds to our own word "ever," and to the Latin *-cunque;* meaning here, "subduing what-*ever* places lay in my way," or "conquering each and all *successively*."

μιας ἡμερας. Ὁ *πορθμευς γουν φησι το σκαφος*
one day. The ferryman indeed asserts the skiff

μη δια-αρκεσαι αυτοις τοτε, αλλα τους πολλους
not to-have-sufficed for-them then, but the many

*αυτων δια-πλευσαι δια-πηξαμενους σχεδιας.**
of-them to-have-sailed-over *by* having-constructed temporary

Και ταυτα-δε επραττον, αυτος προ-
rafts. And these *things* I-effected, myself being-

κινδυνευων, και αξιων τιτρωσκεσθαι.
foremost-in-danger, and deigning to-be-wounded.

Και ἱνα μη δια-ἡγησωμαι† *σοι τα εν Τυρῳ,*
And that I-may-not relate to-thee the *exploits* in Tyre,

μηδε τα εν Αρβηλοις, αλλα ηλθον και μεχρις
nor those in Arbēla, but I-came even as-far-as

Ινδων, και εποιησαμην τον Ωκεανον ὁρον
the Indians, and I-made the Ocean a-boundary

της-αρχης,‡ *και εἱλον τους ελεφαντας αυτων, και*
of-my-empire, and I-took the elephants of-them, and

---

* *σχεδια ναυς*, a raft made *εκ του σχεδον*, on the spur of the moment; in this sense it issued, Od. 5. 33., and the word *floats*, 1 Kings, v. 9. is *σχεδια* in the Septuagint version.

† This form of pretermission corresponds to the Latin phrase, *Ut ista missa faciam*—"Not to dwell upon those things," &c.

‡ The appropriation of "*my* empire" is implied in the *middle* form of the verb *εποιησαμην*.

The ocean was not, strictly speaking, the boundary of Alexander's conquests, for his own soldiers *refused* to march further eastward, on reaching the river Hydaspes; but the Indian ocean may properly be said to have bounded his empire to the south.—The conquest of Porus, the bravest of the Indian princes, is ranked among the most glorious of Alexander's exploits. The restoration of the royal captive to his kingdom was perhaps a proof of magnanimity: it was certainly a measure of sound policy.

The success of Alexander against the Scythians was very far from complete, though he boasts of having defeated them in a

εχειρωσαμην Πωρον· Δε ὑπερ-βας τον
subdued Porus: And having-passed-over the *river*

Ταναϊν, ενικησα και Σκυθας, ανδρας ουκ ευ-κατα-
Tanaïs, I-conquered also *the* Scythians, men not to-be-

φρονητους, μεγαλῃ ἱππο-μαχιᾳ· και ευ-εποιησα
despised, in-a-great cavalry-battle: and I-benefited

τους-φιλους, και ημυναμην τους-εχθρους. Δε ει
my friends, and I-punished *my* enemies. But if

εδοκουν τοις ανθρωποις και Θεος, εκεινοι
I-seemed to-[the] men even a-God, they *were*

συν-γνωστοι, πιστευσαντες και τι τοιὁυτον
pardonable, having-believed even some such *thing*

περι εμου, παρα το μεγεθος των πραγματων.
concerning me, from the greatness of-the deeds.

Δε το τελευταιον ουν, εγω μεν απο-εθανον
And *as to* the last *point* then, I indeed died

βασιλευων, δε οὑτος ων εν φυγῃ παρα
whilst reigning, but this *man died* being in exile with

Προυσιᾳ τῳ Βιθῡνῳ, κατα-ἁ-περ ην αξιον*
Prusias the Bithynian, as it-was worthy

οντα παν-εργοτατον† και ωμοτατον·
that one should, being most-designing and most-cruel:

---

great battle; and the son of Philip knew better than to prosecute an enterprise, wherein all might be lost, and nothing could be gained.

With regard to the reduction of the *western* world, which Alexander assumes to have lain within his power, perhaps it was fortunate for his reputation as a conqueror, that he was not tempted to invade the then ignoble Romans; but his entire failure is by no means so probable as Livy endeavours to demonstrate.

* The vindictive Romans demanding from king Prusias the surrender of Annibal his guest, the aged exile destroyed himself with poison, which he carried about him in a ring.

† *πανουργος* (compounded from *παν* every, and *εργον* work,)

γαρ ὡς δη εκρατησε των Ιταλων, εω λεγειν,
for how indeed he-vanquished the Italians, I-omit to-say,

—ὁτι ουκ ισχυϊ, αλλα πονηριᾳ, και
—that *it was* not by-strength, but by-baseness, and

α-πιστιᾳ και δολοις· δε ουδ-ἑν νομιμον η
faithlessness, and deceits: but *he did* nothing lawful or

προ-φανες. Δε επει ωνειδισε την τρυφην
open. And since he-has-reproached [the] luxury

μοι, δοκει μοι εκ-λελησθαι οἱα
to-me, he-seems to-me to-have-forgotten what-sort-of *things*

*εποιει εν Καπυῃ,** *ὁ θαυμασιος, συν-ων*
he-did in Capua, *he* the wondrous *man!* being-with

ἑταιραις, και κατα-ἡδυ-παθων τους καιρους του
courtezans, and pleasuring-away the seasons of-[the]

πολεμου. Δε εγω, ει-μη δοξας τα ἑσπερια
war. But I, unless having-considered the western

μικρα, ὡρμησα μαλλον επι την
parts of the world small, I-had-hastened rather to the

ἑω — τι μεγα αν- -επραξα,† *λαβων*
east,—what great *deed* should-I-have-done, having-taken

---

signifies properly a man who gains his ends *by all means* however dishonest or disgraceful.

* After the battle of Cannæ, Annibal retired to Capua, a town of Campania, where he is said to have enervated his army by luxury and licentiousness. But it does not appear that this army was less effective, in proportion to its numbers, the next campaign. The true cause of his failure, if the possession of Italy for fifteen years can be called a failure, was the refusal of his jealous countrymen to furnish him supplies from home.

† The particle *αν*, which may be joined with any mood but the imperative, gives the verb a future or *potential* force: Thus, *επραξα* meaning "I did," *αν επραξα* signifies "I should have done."—See a note upon the use of this particle, page 10.

α(ν)-αιμωτι Ιταλιαν, και Λιβυην, και ὑπο-αγο-
without-bloodshed Italy, and Libya, and bringing-

μενος τα μεχρι Γαδειρων; Αλλα
under-my-power the *countries* as-far-as Gades? But

εκεινα ουκ-εδοξε μοι αξιο-μαχα, ηδη
those seemed-not to-me worthy-of-fighting, already

ὑπο-πτησσοντα, και ὁμο-λογουντα δεσποτην.
crouching-beneath *me*, and confessing *me* master.

Ειρηκα· δε συ, ω Μινως, δικαζε· γαρ
I-have-spoken: but thou, O Minos, give-judgment: for

και ταυτα ἱκανα απο πολλων.
even these *things are* sufficient out-of many.

ΣΚΗΠΙΩΝ. Μη προτερον, ην-μη ακου-
SCIPIO. Not before, unless thou-shalt-have-

σης και εμου. MIN. —— Γαρ τις ει, ω
heard also me. MIN. *Strange!* For who art-thou, O

βελτιστε, η ποθεν ων ερεις;* ΣΚ.
best *of men*, or whence being wilt-thou-speak? SC.

Σκηπιων, Ιταλιωτης, στρατ-ηγος, ὁ κατα-
I am Scipio, *the* Italian, a-general, the *one* having-sub-

ἑλων Καρχηδονα,† και κρατησας Λιβυων
dued Carthage, and having-overcome *the* Libyans

μεγαλαις μαχαις. MIN. Τι ουν συ και
in-great battles. MIN. What then wilt-thou also

---

* Meaning here—"My good fellow, what have you got to say for yourself—who are you? and where do you come from?"

† Scipio Africanus *the elder*, who is here intended, destroyed the *power* of Carthage, but the *city* was destroyed by the *younger* Scipio, surnamed Æmilianus. Annibal was vanquished by the former at the battle of Zama; when his own long-conquering army had been suffered to become too scanty, to compensate the rawness of the troops he was recalled to command at Carthage.

ερεις; ΣΚ. ειναι ἡττων Αλεξανδρου μεν,
-say? Sc. *Myself* to-be inferior to-Alexander indeed,

δε αμεινων του Αννιβου· ὁς εδιωξα,
but better than-[the] Annibal; *myself,* who pursued,

νικησας αυτον, και κατα-αναγκασας φυγειν
having-conquered him, and having-compelled *him* to-flee

ατῑμως· πως ουν ουκ οὑτος α(ν)-αισχυντος,
disgracefully: how then *is* not this *man* shameless,

ὁς ἁμιλλᾱται προς Αλεξανδρον, ᾡ ουδε
who vies with Alexander, to-whom not-even

εγω, Σκηπιων, ὁ νενικηκως* αυτον, αξιω
I, Scipio, [the] having-conquered him, think-proper

παρα-βαλλεσθαι; ΜΙΝ. Νη Δια φῃς
to-compare-myself? Min. By Jove thou-speakest

ευ-γνωμονα, ω Σκηπιων. Ὡστε Αλεξανδρος
equitable *things* O Scipio. So let- Alexander

κεκρισθω πρωτος· δε μετα αυτον, συ· ειτα, ει
-be-judged first; and after him, thou: then, if

δοκει, Αννιβας τριτος, ου-δε οὑτος ων
it-seems *fit,* Annibal third, not-even this *man* being

ευ-κατα-φρονητος.†
worthy-to-be-despised.

---

* When speaking with reference to *past* time, the aorist is used, as νικησας above; when with reference to *present* time, the perfect form of the verb is employed, as νενικηκως in this sentence:—but this distinction of participles can scarcely be preserved in English. See also χρησαμενος—κεχρημενος, pages 82, 53.

† Although the Carthaginian *pleader* may fairly be allowed the praise of being "not contemptible," it might be rash to say even thus much in favour of the *judge*. Lucian appears to have recorded this judgment either as a fulsome compliment to the Romans, at the expence of their once dreaded enemy, or a pointed satire on the imbecility of judges during his own practice.

CONVOCATION OF GODS.*

JUPITER, HERMES, MOMUS.

ΖΕΥΣ. Μη(κ)-ετι τονθοριζετε, ω Θεοι, μη-δε
JUP. No-longer murmur, O Gods, nor

συν-στρεφομενοι κατα γωνιας, κοινο-λογεισθε αλ-
turned-together to corners, communicate with-

ληλοις προς ους, αγανακτουντες ει πολλοι
each-other in *the* ear, being-indignant that many

α(ν)-αξιοι μετα-εχουσιν ἡμιν του συν-ποσιου·†
unworthy partake-with us of-the banquet:

αλλα επει-περ εκ-κλησια‡ απο-δεδοται περι
but since a-convocation has-been-granted concerning

---

* In this council of the gods, Momus, the god of ridicule and satire, forcibly exposes the absurdities of pagan theology. The pretext of this expostulation is the unqualified admission of "half-gods" to divine honors; which gives occasion to the satirist to question the pretensions of the most dignified of heathen deities. —Momus appears to have enjoyed the privilege of "a motley fool," in roasting his superiors: "he uses his folly as a stalking-horse, and under the presentation of that, he shoots his wit."

† συμποσιον (from συν with, and πινω, πωσω, to drink), means properly a *drinking-party*, but it is commonly employed in the general sense of companionship, like *convivium* in Latin.

‡ εκκλησια (from εκ out of, and καλεω to call), corresponds nearly to the term "convocation," both in use and derivation. The term *ecclesia*, in modern Latin, is chiefly confined to the signification of "a church," or religious congregation; but it has not that meaning here, nor any where in classic writers.

τουτων, ἑκαστος λεγετω ες-το-φανερον* τα
these *things*, let- each -speak openly the

δοκουντα οἱ, και κατα-αγορειτω·
things seeming *fit* to-him, and let-him-bring-accusation:

δε συ, ω Ἑρμη, κηρυττε το κηρυγμα† το
and thou, O Hermes, proclaim the proclamation [the]

εκ του νομου. ἙΡ. Ακουε, σιγα· Τις
according-to the law. HER. Hear, be-silent: Who

των τελειων Θεων,‡ οἱς εξ-εστιν, βουλεται
of-the perfect Gods, to-whom it-is-allowed, wishes

αγορευειν; ἡ-δε σκεψις περι των μετα-
to-harangue? the consideration *is* concerning the new-

οικων§ και ξενων.
comers and foreigners.

ΜΩΜ. Εγω ὁ Μωμος, ω Ζευ, ει επι-
MOM. I, [the] Momus, O Jupiter, if thou-

τρεψειας μοι ειπειν.
wouldst-permit to-me to-speak.

---

* Literally "into the open *or* apparent"—*i.e.* view, or consideration. This combination of a preposition and neuter adjective, in the sense of an adverb, is not unfrequent in Greek.

† κηρυττε—This Greek iteration of a verb and substantive of the same origin and signification, which is not very elegant in English, has been noticed, p. 59.—The form of proclamation "Hear, be silent!" &c. is taken from the practice of the Athenian assemblies.

‡ τελειων—The epithet "perfect" is here applied to deities of divine parentage both by father and mother in contradistinction to those of whom one parent was divine, the other human, and who therefore were considered only *half-perfect*.

§ μετοικων—This term is derived from the noun οικος a habitation, and the preposition μετα, which in composition signifies *change*; and is here intended to designate the *demi-gods* of recent introduction, who had changed their abode from earth to heaven. The meaning given by Demosthenes and other writers to μετοικοι, is that of foreigners residing at Athens.

ΖΕΥΣ. Το κηρυγμα ηδη επι-ίησιν· ὡστε
JUP. The proclamation already allows *it:* so

δεηση εμου ουδεν.
thou-wilt-have-need of-me *in* nothing.

ΜΩΜ. Φημι τοι-νυν ενι-όυς* ἡμων ποιειν δεινα,†
MOM. I-assert then some of-us to-do strange

οἱς απο-χρη ουκ αυτους γεγενησ-
things, to-whom it-suffices not themselves to-have-been-

θαι Θεους εξ ανθρωπων, αλλα ει-μη απο-
made Gods from men, but unless they-

φανουσιν και τους ακολουθους και θεραποντας
shall-have-shown also the followers and attendants

αυτων ισο-τῑμους ἡμιν, οιον-
of-themselves equally-honoured with-us, they-think-them-

ται εργασασθαι ουδ-έν μεγα, ουδε νεανικον·‡
selves to-have-wrought nothing great, nor vigorous:

δε αξιω, ω Ζευ, δουναι μοι ειπειν μετα
but I-request, O Jove, to-grant to-me to-speak with

παρ-ῥησιας· γαρ ουδε αν- δυναιμην
boldness-of-language: for neither should-I-be-able *to speak*

---

* ενιοι is commonly rendered as a simple pronoun "some," but it is resolvable into the component parts ενι, for εν-εστι, *there are* (used for all numbers), and οἱ, *those who,* (the relative pronoun) —corresponding to *sunt qui* in Latin,—"there are those of us who do," being equivalent to "some of us do."

† The adjective δεινος, which corresponds to the Latin *gravis,* has a variety of significations remotely related to each other, as, *dreadful, shocking, wonderful, clever, crafty,* &c., the selection of which must be determined by the context in any given passage.

‡ νεανικον (from νεος new, or young), means properly "becoming to a youth," whence it is translated to signify strength and spirit.

αλλως·* αλλα παντες ισᾱσιν με ὡς ελευθερος
otherwise: but all know me how free

ειμι την γλωτταν, και κατα-σιωπησαιμι
I-am *as to* the tongue, and I-would-pass-in-silence

ουδεν των ου καλως γιγνομενων· γαρ
nothing of-the *things* not well done: for

δια-ελεγχω ἁ-παντα, και λεγω ες-το-φανερον
I-impeach all *things*, and I-speak openly

τα δοκουντα μοι, ου-τε δεδιως† τινα,
the *things* seeming *fit* to-me, neither fearing any-one,

ου-τε ὑπο αιδους επι-καλυπτων την-γνωμην·
nor from shame concealing *my* sentiment:

ὡσ-τε δοκω τοις πολλοις και επι-αχθης, και
so-that I-seem to-the many even vexatious, and

συκο-φαντικος‡ την φυσιν, επι-ονομαζομενος ὑπο
slanderous *in* [the] nature, being-named by

αυτων τις δημοσιος κατα-ηγορος. Αλλα πλην
them some public accuser. But however

επει-περ εξ-εστι, και κεκηρυκται, και συ,
since it-is-allowed, and has-been-proclaimed, and thou,

---

* Merely meaning—Indeed I could not speak otherwise than *boldly*, I am so used to tell my mind.

† δεδιως (a participle from διω, δειδω) :—This secondary form of verb, which is commonly called the "perfect middle," implies the continued effect of the action, like the first perfect.

‡ This term (compounded of συκος a fig, and φαινω to show) was originally confined to a person giving information of the illicit exportation of *figs*, for which fruit the country of Attica was famous. It afterwards came to be applied generally to any informer whatever, and gradually acquired the signification of our own word "sycophant."

ω Ζευ, διδως ειπειν μετα εξ-ουσιας,* ερω
O Jove, givest *us* to-speak with allowance, I-will-speak-out

ὑπο-στειλαμενος· ουδεν.
suppressing nothing.

Γαρ πολλοι, φημι, ουκ αγαπωντες, ὁτι
For many, I-say, not being-contented, that

αυτοι μετα-εχουσι των αυτων ξυν-ἑδριων ἡμιν,
themselves partake of-the same seats-together with-us,

και ευ-ωχουνται επι-ισης,† και ταυτα
and banquet on-an-equality, and these *things, although*

οντες θνητοι εξ ἡμισειας,—ετι-και ανα-ηγαγον
being mortals from half,— moreover have-brought-up

ες τον ουρανον και παρα-εν-εγραψαν ʻ τους ὑπο-
into [the] heaven and have-inscribed-among *us* the un-

ηρετας‡ και θιασωτας τους αὑτων· και νυν
derlings and train-bearers [the] of-themselves: and now

επι-ισης νεμονται-τε δια-νομας, και μετα-
equally they-are-assigned distributions, and they-

εχουσι θυσιων, ου-δε κατα-βαλοντες ἡμιν
partake of-sacrifices, not-even having-laid-down for-us

το μετα-οικιον. ΖΕΥΣ. Λεγε μηδ-ἑν αινιγματωδως,
the stranger's-fee. JUP. Speak nothing enigmatically,

---

* *εξουσια* is a noun of the same formation as the verb *εξεστι* above, but the repetition is not without force, as the word "thou" is emphatic in this sentence; meaning, "it is not only allowed, but allowed even by Jupiter himself."

† Many compound adverbs may be resolved into simple forms, as other parts of speech, by supplying an ellipsis; as *επι ισης* (*μοιρης*), on an equal share, or footing.

‡ *ὑπηρετης* signified originally an *under-rower*, and *θιασωτης*, a *Bacchanalian figurante*; but both words are commonly employed in the sense of any humble attendant.

The repetition of the article (as *τους* before *αὑτων*) may be understood to imply,—"*I mean* those of themselves."

ω Μωμε, αλλα σαφως και δια(ρ)-ῥηδην, προσ-
O Momus, but plainly and explicitly, add-

τιθεις και το ονομα. Γαρ νυν ὁ λογος απο-
ing also the name. For now the discourse has-

ερριπται σοι ες το μεσον,* ὡς
been-thrown-out by-thee into the middle, so-that

πολλους εικαζειν, και επι-ἁρμοζειν αλλον
many are-conjecturing, and are-adapting *a meaning* each

αλλοτε† τοις λεγομενοις· δε χρη
a-different-way to-the *things* spoken: but it-behoves *one*

οντα παρ-ῥησιαστην, οκνειν λεγειν μηδ-ἑν.
being a-bold-speaker, to-dread to-say nothing.

ΜΩΜ. Ευ-γε, ω Ζευ, ὁτι και παρα-οτρῡνεις
Mom. *It is* well, O Jupiter, that even thou-urgest

με προς την παρ-ῥησιαν· γαρ ποιεις τουτο,
me to [the] bold-speaking: for thou-doest this *thing*,

ὡς-αληθως, βασιλικον και μεγαλο-φρον. ὡσ-τε
most-truly, kingly and magnanimous: so

ερω και το ονομα. Γαρ-τοι ὁ
I-will-speak also the name *of each*. For-instance the

γενναιοτατος Διονυσος ων ἡμι-ανθρωπος, ου-δε
most-noble Bacchus being half-man, not-even

Ἑλλην μητροθεν,‡ αλλα θυγατριδους τινος Συρο-
a-Greek from-mother, but *the* daughter's-son of-some Syro-

---

* The expression ες το μεσον might here be rendered "in common;" meaning that the objections of Momus were too vague and general to be exclusively applied to any particular person.—The same phrase is recognized in Latin: as in Virgil's Æn. xi. l. 335. *Consulite in medium*, &c.

† An elliptical expression corresponding to *alium alias*, and signifying "one one way and *another another way*."

Semele, the mother of Bacchus by Jupiter, was daughter of Cadmus.—It is well known that the ancient Greeks affected to de-

φοινῑκος εν-πορου, του Καδμου,—επει-περ
Phenician merchant, *namely*, of-[the] Cadmus,— since

ηξιωϑη της α-ϑανασιας, ου-λεγω
he-was-thought-worthy of-the immortality, I-say-not

οἱος αυτος μεν εστι,* ου-τε την
of-what-quality himself indeed is, nor *do I speak of* the

μιτρην, ουτε την μεϑην, ουτε το βαδισμα·† γαρ
mitre, nor the drunkenness, nor the gait: for

παντες ὁρᾱτε, οιμαι, ὡς ϑηλυς και γυναικειος
ye all see, I-think, how effeminate and womanish *he is in*

την φυσιν, ἡμι-μανης, απο-πνεων α-κρατου ἑω-
[the] nature, half-mad, breathing unmixed *wine* from-

ϑεν·‡ δε ὁ εισ-εποιησεν ἡμιν και ὁλην
morning: but he has-made-enter-among us also *his* whole

---

spise all other nations as barbarous; but the boast seems here to be ill-timed, as they derived their elements of *literature* from this same "Syro-Phenician merchant." Cadmus, son of Agenor, king of Phœnicia, is here called a *merchant* from the mercantile character of his native country, just as the people of modern England are called "a nation of shop-keepers:" unless the word εμπορος is here used in its primitive sense of a *passenger* by sea.

* The Greeks do not use the *subjunctive* mood after words of indefinite signification, though in Latin this form would be regular —*qualis* sit *ipse taceo.*

† The "mitre" was a *band*, or braiding, worn by females to confine the hair. The peculiar "gait," which is the third attribute suppressed, was doubtless occasioned by the second, "drunkenness," and probably answered to the modern description of "reeling from pillar to post."

‡ The epithet "unmixed" would not convey a very serious accusation in modern times: but it was usual with the ancients to dilute their wine with water. The expression "from morning," is also intended to be emphatic,—the Greeks and Romans, as well as the Jews, considering it profane to be drunk before noon.

φρατριαν, και παρα-εστι επι-αγομενος τον Χορον,
fraternity, and is-present bringing-on the Chorus,

και απο-εφηνε θεους, τον Πανα, και τον Σει-
and has-shown *as* gods, [the] Pan, and [the] Si-

ληνον, και Σατυρους, τινας αγροικους, και τους
lenus, and Satyrs, certain rustics, and the

πολλους αι-πολους,* ανθρωπους σκιρτητικους, και
many goatherds, men fit-for-dancing, and

αλλοκοτους τας μορφας, Ὧν ὁ μεν,
strange *as to* [the] forms. Of-whom the *one* indeed,

εχων κερατα, και ὁσον εξ ἡμισειας ες
[Pan], having horns, and as-much-as from half to

το κατω,† εοικως αιγι, και κατα-εἱμενος
the *part* below, being-like to-a-goat, and let-fall *as to*

βαθυ γενειον, εστιν ολιγον δια-φερων τραγου·
deep beard, is little different from-a-he-goat:

δε ὁ φαλακρος γερων, σιμος
but the *other* [Silenus] a-bald old-man, flat *as to*

την ῥινα, οχουμενος τα-πολλα επι ονου, οὑτος
the nose, carried mostly on an-ass, this *is*

Λυδος·‡ δε οἱ Σατυροι, οξεις τα ωτα, και
a-Lydian: and the Satyrs, sharp *as to* the ears, also

---

* Pan, Silenus, and the Satyrs, are here described according to the fanciful representations of the poets. Their peculiar charge in the affairs of men was the protection of flocks and shepherds—

Pan curat oves, oviumque magistros.

† This might be rendered more clearly "from the middle downwards," for the phrase ες-το-κατω may be taken as an adverb.—Καθειμενος (κατα) γενειον resembles in construction the Virgilian *demissa* (*secundum*) *vultum*, and here signifies "with beard falling low."

‡ Momus objects above to the admission of Deities born in any country but Greece, on the score of barbarism; but the chief point

αυτοι φαλακροι, κερασται, (οἱα τα κερατα ὑπο-
themselves bald, horned, (like-as the horns begin-

φυεται τοις εριφοις αρτι γεννηθεισιν), οντες τινες
to-grow to-[the] kids lately born), being some

Φρυγες· δε ἁ-παντες* εχουσι και ουρας. Ὁρᾱτε
Phrygians: and *they*-all have also tails. Ye-see

οἱους Θεους ὁ γενναδας ποιει ἡμιν.
what-sort-of Gods the high-born *Bacchus* makes for-us!

Θαυμαζομεν ειτα, ει οἱ ανθρωποι κατα-φρονουσιν
Do-we-wonder then, if [the] men think-meanly

ἡμων, ὁρωντες θεους οὑτω γελοιους και τερασ-
of-us, seeing Gods so ridiculous and mon-

τιους; γαρ εω λεγειν, ὁτι ανα-ηγαγε και
strous? for I-omit to-say, that he-has-brought-up also

δυω γυναικας, την μεν ουσαν ερωμενην αὑτου,†
two women, the *one* indeed being loved *by* himself,

την Αριαδνην, ἡς εν-κατα-ελεξε και τον στεφανον
[the] Ariadne, of-whom he-has-admitted also the crown

τῳ χορῳ των αστερων· δε την θυγατερα
to-the train of-the stars: and the *other* a-daughter

---

of his satire seems to be,—How can we believe these persons to be really *divine*, who are so confessedly *human*, that we know exactly in what country they were born?

* When a personal pronoun is combined with a *verb*, it seems unnecessary to print it *in italic*, as a word to be supplied, because no word of a different person *could* be understood. When, however, the pronoun is combined with an *adjective*, it is requisite thus to distinguish it, as the same adjective would agree with any other person of the number.

† The preposition ὑπο appears to be understood with αὑτου, to make out the construction, though instances are not uncommon of the genitive case being used alone with a verb passive. In this passage indeed the pronoun αὑτου might be considered as *possessive*, and translated "*his* beloved one."

Ικαριου του γεωργου· και ὁ* γελοιοτατον
of-Icarius the husbandman: and what *is* most-ridiculous

παντων, ω Θεοι, και τον κυνα της Ηριγονης,
of-all *things*, O gods, also the dog of-[the] Erigone,

καὶ τουτον ανα-ηγαγεν, ὡς ἡ παις μη-
even this he-has-brought-up, that the girl might-not-

ανιῳτο, ει μη -ἑξει εν τῳ ουρανῳ
be-pained, if she-should- not -have in [the] heaven

εκεινο το συν-ηθες. και ὁπερ ηγαπα—
that [the] customary *favorite*, and what she-loved—

κυνιδιον.† Ουχ‡ ταυτα δοκει ὑμιν ὑβρις.
a-little-dog! Do- not these *things*-seem to-you insolence,

και παρα-οινια, και γελως; δε-ουν και ακουσατε
and drunkenness, and laughter? then also hear-of

αλλους.
other *deities*.

ΖΕΥΣ. ειωης μηδ-ἑν,§ ω Μωμε,
Jup. *Take care that* thou-say nothing, O Momus,

---

* The pronoun ὁ, which is sometimes called the prepositive article, is *masculine*; the relative ὃ with a grave accent, which is called the postpositive article, is *neuter*.

† Icarius having been slain by some shepherds whom he had intoxicated, his daughter Erigone hung herself in despair, and was transformed into a constellation, under the name of *Virgo*, with her favorite dog representing the star *Canis*. Bacchus is said to have deceived her under the form of a grape; a fable which admits of an easy exposition.

‡ Ουχ is properly used before an aspirated vowel, (as ουχ ὑβρις, in the single text); ου before a consonant; and ουκ before a smooth vowel: but it might mislead the young student to alter such words in the Interlinear.

§ This elliptical expression resembles the Latin form of the subjunctive used in a prohibitive sense: for *Ne dicus* supposes a preceding verb in the imperative mood, as *cave, vide*,—"Take heed that thou speak not."

μητε περι Ασκληπιου, μητε περι Ἡρακλεους·
neither concerning Æsculapius, nor concerning Hercules:

γαρ ὁρω οἱ φερῃ τῳ λογῳ·
for I-see whither thou-art-carried *on* by-the discourse:

γαρ οὑτοι,* ὁ αυτων μεν ιᾶται, και ανα-
for these, the *one* of-them indeed heals, and re-

ἱστησιν εκ των νοσων, και εστι "αντι-
stores from [the] diseases, and is "worthy-to-be-

αξιος πολλων αλλων·" δε ὁ Ἡρακλης,
matched-against many others:" but the *other*, Hercules,

ων† εμος υἱος, επριατο την α-θανασιαν
though being my-own son, has-purchased the immortality

ουκ ολιγων πονων,—ὡστε μη κατα-ηγορει
at the price of not few labors,— so do-not -accuse

αυτων. ΜΩΜ. Σιωπησομαι δια σε, ω
them. Mom. I-will-be-silent on-account-of thee, O

Ζευ, εχων πολλα ειπειν· και-τοι ει
Jove, *though* having many *things* to-say: however if

μηδ-εν αλλο, εχουσι ετι τα σημεια του πυρος·‡
nothing else, they-have still the signs of-the fire.

---

* Meaning "*with regard to* these:"—The nominative οὑτοι is not quite regular, being followed by no plural verb. An orthodox grammarian would doubtless find or invent a satisfactory *figure* to explain this anomaly, or perhaps suggest that it is put *absolutely*. We prefer the supposition that Lucian first intended to give a more general description applying to both parties, with a plural verb; but finding it easier to distinguish them, omitted inadvertently to adapt the context to his second thought. Not that we wish him to have altered it, for it is perfectly perspicuous.

† The Greek participle has often an amplifying force,—here meaning, "High-born as he is, he earned it by labors."

‡ Adverting to the deaths of Æsculapius and Hercules:—the former of whom was struck with a thunderbolt by Jupiter, for restoring Hippolytus to life; the latter destroyed himself by fire on

Δε ει εξ-ην χρησθαι τῃ παρ-ῤησιᾳ
But if it-was-allowed to-use [the] boldness-of-speech

και προς σε-αυτον, αν- -ειχον πολλα
even towards thyself, I-should-have many *things*

ειπειν. ΖΕΥΣ. Και μην προς εμε εξ-εστι
to-say. JUP. And surely towards me it-is-allowed

μαλιστα. Μων*-διωκεις δε-ουν και εμε
by-all-means. Dost-thou-prosecute then also me

ξενιας;
for-strangership?

ΜΩΜ. Εν Κρητῃ μεν εστιν ακουσαι† ου
MOM. In Crete indeed it-is *possible* to-hear not

μονον τουτο, αλλα λεγουσι και τι αλλο
only this, but they-say also something else

περι σου, και επι-δεικνυουσιν ταφον.‡ Δε
concerning thee, and point-out a-sepulchre. But

Mount Œta, to escape the torments he endured from the poisoned vestment given him by Deianira.

The expression quoted from Homer, πολλων ανταξιος αλλων, is applied to Machaon, the son of Æsculapius, Iliad Λ. 514.

* The Greek μων, like the Latin *num*, whether, may be considered as merely giving an interrogative force to the verb.

† To distinguish the form of the tense, the verb ακουσαι might be rendered "to have heard," but the aorist does not always relate exclusively to *past* time. Indeed, except in the indicative mood and participle, the aorist may commonly be rendered like the present imperfect, though it differs in signification, as not expressing the *continuance* of an action or passion.

‡ According to pagan mythology, Jupiter, son of Saturn, "the king of gods and men," was preserved from his father's voracity by an artifice of his mother Rhea, who caused him to be nourished by a goat in a cavern of Mount Ida in Crete.—The suspicion of the people of Ægium, a town of Achaia, was less notorious; and the art of the satirist is displayed in publishing a new piece of scandal while professing to disbelieve it, like the modern Mrs. Candour.

εγω πειθομαι ουτε εκεινοις, ουτε Αιγιευσιν
I believe neither those, nor *the* Ægians

Αχαιων, φασκουσιν σε ειναι ὑπο-βολιμαιον.
of-*the*-Achæans, saying thee to-be supposititious.

Δε ἁ ἡγουμαι δειν μαλιστα ελεγχθη-
But what *things* I-consider ought most to-be-re-

ναι, ταυτα ερω. Γαρ τοι την αρχην
proved, these I-will-speak. For indeed the beginning

των τοιουτων παρα-νομηματων, και την αιτιαν
of-[the] such transgressions-of-law, and the cause

του το ξυν-εδριον ἡμων νοθευθηναι,*
of-the *fact, that* the assembly of-us has-been-adulterated,

συ, ω Ζευ, παρα-εσχες — επι-μιγνυμενος θνη-
thou, O Jove, hast-afforded — mixing-thyself with-

τοις, και κατα-ιων παρα αυτους εν αλλῳ
mortals, and going-down among them in a-different

σχηματι αλλοτι· ὡστε ἡμας δεδιεναι† μη
shape at-different-times: so-that we fear lest

---

* The peculiar idiom of the Greek, whereby the article is joined with an infinitive verb as with a substantive, can hardly be expressed intelligibly in English without some compromise of *literality*. We have here endeavoured partly to adapt the translation to the construction of the original, for the sake of grammatical accuracy; but we are aware that the sense would be more clearly expressed by this phrase—"the cause of our assembly having been adulterated."—The form is very frequent in Greek composition, and will soon become familiar to the reader. See note to page 23.

† This allusion to the stories of Europa and Danaë is commonly translated as if relating to *past* time—but the second perfect tense δεδιεναι, (sometimes called the perfect *middle*), properly supposes the *continuance* of the action or passion. In this place the irony is much more delicate and pointed, with reference to *present* time,

τις συν-λαβων,* κατα-θῦσῃ σε, ὁποτε
some-one having-seized, should-sacrifice thee, whenever

αν- -ῃς ταυρος, η τις των χρυσο-χοων
thou-be a-bull, or *lest* some-one of-the gold-melters

κατα-εργασηται οντα χρυσον, και αντι
should-work-*thee*-down being gold, and instead-of

Διος, γενῃ ἡμιν η ορμος, η ψελλιον,
Jupiter, thou-become to-us either a-necklace, or a-bracelet,

η ελλοβιον. Αλλα πλην εν-πεπληκας γε
or an-ear-ring. But moreover thou-hast-filled indeed

τον ουρανον τουτων των ἡμι-θεων· γαρ ου αλ-
[the] heaven with-these [the] half-gods: for not other-

λως αν- -ειποιμι.
wise could-I-say.

Δε απὸ οὑ, ω Ζευ, συ ἁπαξ ανα-εῳξας
But from what *time*, O Jupiter, thou once opened

τας θυρας τοις τοιουτοις, και ετραπου επι
the doors to-[the] such, and turned-thyself to

τας θνητας, ἁ-παντες μεμιμηνται σε· και
[the] mortal *women*, all have-imitated thee: and

ουχι αρῤενες μονον, αλλα ὁ-περ αισχιστον,
not males only, but what *is* most-disgraceful,

και αἱ θηλειαι θεαι· γαρ τις ουκ-οιδε τον Αγ-
even the female deities: for who knows-not [the] An-

χῖσην, και τον Τιθωνον, και τον Ενδυμιωνα, και
chises, and [the] Tithonus, and [the] Endymion, and

---

insomuch as it does not refer to the absurd transformations as actual events, but glances at these tales of the past, merely in apprehension of what *may* happen hereafter.—The form of the subjunctive present in the following verbs places this interpretation beyond doubt.

* In the Attic dialect, the letter ξ is often substituted for σ, as ξυν for συν, which is here restored.

τον Ιασιωνα,* και τους αλλους; ὡστε δοκω
[the] Iasion, and the others? so-that I-seem *right*

μοι εᾱσειν ταυτα μεν· γαρ το δια-
to-myself to-omit these *things* indeed: for [the] to-im-

ελεγχειν αν--γενοιτο μακρον.
peach-*them*-throughout would-be long.

Και-τοι, παντα ταυτα, ω Θεοι, μετρια.
However, all these *things*, O Gods, *are* moderate.

Δε συ, ω Αιγυπτιε, κυνο-προσωπε και εσταλμενε
But thou, O Ægyptian, dog-faced and arrayed

σινδοσιν, τις ει, ω βελτιστε, η πως,
in-cambrics, who art-thou, O most-excellent, or how,

αξιοις, ὑλακτων,† ειναι θεος;
dost-thou-think-thyself-worthy, barking, to-be a-god?

δε και οὑτος ταυρος,‡ ὁ Μεμφῑτης, ὁ ποικι-
and also this bull, the Memphian, the parti-

---

* Alluding to the fabled amours of Anchises with Venus, Tithonus with Aurora, Endymion with Luna, and Iasion with Ceres.

The article is frequently combined with proper names of general notoriety, as well as those that have been previously mentioned by the writer himself—as noted above, p. 25.

† All Greek words beginning with υ or ρ are distinguished by an aspirate, which precedes the vowel, or follows the consonant. Hence in Latin and English, such words as Ὑλας, Ῥητορικη, are written *Hylas*, *Rhetorica*, &c. the letter Y being the representative of Υ, and H of the inverted comma prefixed.

‡ This sentence would be more clearly translated, "with what meaning is this Bull worshipped," &c. Βουλομαι here corresponds to the Latin *volo*, in the phrase, *quid hoc sibi vult?* what means this?

The Egyptian superstitions here noticed were a favourite subject of ridicule with the Roman satirists. See Juv. Sat. xv.—The dog-headed deity was called *Anubis*; the bull, worshipped at Memphis, *Apis* or *Osiris*. The bird called *Ibis* was worshipped as the destroyer of serpents, and in like manner other animals, for real or fancied benefits to the country of Ægypt.

λος, βουλομενος τι, προσ-κυνειται, και χρα,
coloured, meaning what, is-it-worshipped, and gives-oracles,

και εχει προφητας; δε αισχυνομαι ειπειν ιβιδας
and has prophets? but I-am-ashamed to-speak-of ibises

και πιθηκους, και τραγους, και αλλα πολλῳ
and apes, and he-goats, and other *things* much

γελοιοτερα, παρα-βυσθεντα ες τον ουρανον εξ
more-ridiculous, intruded into [the] heaven from

Αιγυπτου, ουκ-οιδα ὁπως·—ἁ πως,* ω Θεοι,
Ægypt, I-know-not how:—which how, O Gods,

ανα-εχεσθε, ὁρωντες προσ-κυνουμενα επι-ισης,
do-ye-endure, seeing *them* worshipped equally,

η και μαλλον ὑμων; η πως συ φερεις,
or even more than-you? or how dost- thou bear *it*,

ω Ζευ, επει-δε-αν κερατα κριου φυσωσι σοι.†
O Jove, when horns of-a-ram have-grown to-thee.

ΖΕΥΣ. Ὡς-αληθως αισχρα ταυτα φῃς
Jup. Most-truly disgraceful these *things* thou-sayest

τα περι των Αιγυπτιων· δε-ουν‡ ὁμως,
[the] concerning the Ægyptians: but nevertheless,

ω Μωμε, τα πολλα αυτων εστι αινιγματα, και
O Momus, the many of-them are riddles, and

---

* The particles ὁπως and πως, both rendered "how" in this period, are distinguished in construction—the former being employed in an *indirect*, the latter in a *direct* question: the Greek prefix ὁ- corresponds in this respect to the Latin appendage *-nam*, as *nescio quo-nam modo*.

† Jupiter Ammon, worshipped in Libya, was represented with the horns of a ram:—perhaps symbolically, as in *Revelations*.

‡ The Greek language is remarkable for multiplying particles, which can scarcely be distinguished in translation, each occasionally predominating in force according to the context. Thus the particle ουν may here be considered almost redundant; wherea in the combination γε-ουν below, it has a definite meaning.

ου πανυ χρη οντα α-μυητον κατα-
not altogether is-it-right *for one* being uninitiated to-ridi-

γελᾳν. ΜΩΜ. Παvυ γε-ουν δει ἡμιν
cule *them.* Mom. Altogether then there-is-need to-us

μυστηριων, ω Ζευ, ὡς ειδεναι τους Θεους μεν
of-mysteries, O Jove, so-as to-know the Gods indeed

Θεους, δε τους κυνο-κεφαλους κυνο-κεφαλους·
as Gods, and the dog-headed *beings as* dog-headed.

ΖΕΥΣ. Εα, φημι, τα περι των Αιγυπτιων,
Jup. Pass, I-say, the *things* concerning the Ægyptians,

γαρ επι-σκεψομεθα αλλοτε περι τουτων
for we-will-consider at-another-time concerning these

επι σχολης· δε συ, λεγε τους αλλους.
at leisure: but thou, speak-of the others.

ΜΩΜ. τον Τροφωνιον,* ω Ζευ,
Mom. *I will speak of* [the] Trophonius, O Jupiter,

και ὁ μαλιστα απο-πνῑγει με, τον Αμφιλοχον·
and what most chokes me, [the] Amphilochus:

ὁς ων υἱος εν-αγους ανθρωπου, και μη-
who being son of-a-polluted man, and a-ma-

τρ-αλοιου, θεσπι-ῳδει εν Κιλικιᾳ, ὁ γενναιος
tricide, sings-prophecies in Cilicia, the high-born!

ψευδομενος τα πολλα, και γοητευων ἑνεκα
lying *in* the many *things,* and juggling for-the-sake

τοιν δυοιν οβολοιν·† τοι-γαρ-ουν ουκ ετι συ,
of-the two oboli: wherefore no longer thou,

---

* The melancholy oracle of Trophonius in Bœotia was very famous.

† Amphilochus is commonly described as the son of Amphiaraus and Eriphyle, and *brother* of Alcmæon who slew his mother; but Lucian seems to represent him as the *son* of Alcmæon. Amphiaraus had a celebrated temple and oracle at Oropus on the confines

ω Απολλον, ευ-δοκιμεις, αλλα ηδη πας λιθος, και
O Apollo, art-in-good-repute, but now every stone, and

πας βωμος χρησμ-ῳδει, ὁς-αν περι-
every altar sings-oracles, whichever has-been-sprinkled-

χῦθῃ ελαιῳ, και εχῃ στεφανους, και ευ-
about with-olive-oil, and has chaplets, and has-

πορησῃ γοητος ανδρος, οἱοι εισιν πολλοι.
procured a-juggling man, such-as there-are many.

Ηδη και ὁ ανδριας Πολυδαμαντος του
Even-now also the statue of-Polydamas the

αθλητου ιᾶται τους πυρεττοντας, εν Ολυμπιᾳ, και
athlete cures those sick-with-fever, in Olympia, and

ὁ Θεαγενους εν Θασῳ·* και θυουσιν Ἑκτορι
that of-Theagenes in Thasos: and they-sacrifice to-Hector

εν Ιλιῳ, και Προτεσιλᾶῳ κατα-αντῖκρυ εν Χερῤονησῳ.
in Ilium, and to-Protesilaus opposite in Chersonese.

Απο οὑ δε-ουν γεγοναμεν τοσουτοι, ἡ
From what *time* therefore we-have-become so-many, [the]

επι-ὁρκια και ἱερο-συλια επι-δεδωκε† μαλλον, και
perjury and temple-robbing has-prevailed more, and

ὁλως κατα-πεφρονηκᾶσιν ἡμων, ποιουντες ευ.
altogether *men* have-despised us, *in this* doing rightly.

---

of Attica, where money was thrown into the sacred fountain, which is possibly confounded in its attributes with that of Amphilochus, in Cilicia.

Pausanias mentions that the oracle of Amphilochus, at Mallus in Cilicia, was the most veracious of all in his time!

* These worthies are recorded by various writers, as dealing in miracles and oracles, on moderate terms, through the medium of their own statues, fountains, caverns, &c. &c.

† The Greeks do not always use a verb *plural* with two nominatives, especially if the nouns may be considered as *things* and therefore neuter.

Και ταυτα μεν περι των νοθων
And these *things* indeed concerning [the] spurious

και παρα-εν-γραπτων· — δε εγω, ηδη ακουων και
and falsely-inscribed *deities*:—but I, now hearing also

πολλα ξενα ονοματα τινων ουτε οντων παρα
many strange names of-some neither being with

ἡμιν, ουτε δυναμενων ὁλως συν-στηναι,* ω Ζευ,
us, nor able at-all to-stand-together, O Jupiter,

πανυ γελω και επι τουτοις. Γαρ η-που εστιν ἡ
I- quite -laugh also at these. For where is the

πολυ-θρυλλητος Αρετη, και Φυσις, και Εἱμαρμενη,
much-celebrated Virtue, and Nature, and Fate,

και Τυχη, α(ν)-ὑπο-στατα και κενα ονοματα
and Fortune, unreal and empty names

πραγματων, επι-νοηθεντα ὑπο βλακων ανθρωπων
of-things, conceived by foolish men

των φιλο-σοφων; και ὁμως οντα αυτο-
the philosophers? and nevertheless *although* being chance-

σχεδια, πεπεικεν τους α-νοητους οὑτω, ὡστε
inventions, they-have-persuaded the thoughtless so, that

ουδ-εἱς βουλεται ου-δε θυειν ἡμιν, ειδως,
no-one is-willing [not]-even to-sacrifice to-us, knowing,

[ὁτι] και αν παρα-στηση μυριας ἑκατομ-βας,
even if he-should-afford ten-thousand hecatombs,

ὁμως την Τυχην πραξουσαν τα μεμοιραμενα,
nevertheless [the] Fortune *to be* about-to-do the *things* fated,

και ἁ επι-εκλωσθη ἑκαστῳ εξ αρχης·
and what *things* were-appointed to-each from *the* beginning:

ἡδεως ουν αν--εροιμην σε, ω Ζευ, ει
gladly therefore I-would-ask thee, O Jove, whether

---

* The Greeks and Romans worshipped as personal deities a variety of abstract qualities, ideas, and agencies; many of them *inconsistent* with each other, as *Fate, Chance, Prudence,* &c.

που εἰδες η Αρετην, η Φυσιν, η
any-where thou-hast-seen either Virtue, or Nature, or

Εἱμαρμενην, γαρ οιδα μεν ὁτι και συ ακουεις
Fate, for I-know indeed that also thou hearest

εν ταις δια-τρῖβαις των φιλο-σοφων, ει-μη
of them in the disputations of-the philosophers, unless

ει και τις κωφος, ὡς μη επι-αΐειν αυτων
thou-art also some deaf-*one*, so-as not to-hear them

βοωντων· — Εχων ετι πολλα ειπειν, κατα-
bawling:—*Though* having still many *things* to-say, I-will-

παυσω τον λογον· γουν ὁρω τους πολλους
cease the discourse: for I-see the many

αχθομενους και συριττοντας μοι λεγοντι,—μαλιστα
vexed-with and hissing me speaking, — chiefly

εκεινους, ὡν ἡ παρ-ῥησια των λογων κατα-
those, whom the free-speaking of-the words has-

ἡψατο.*
stung.

---

* After this opening address, Momus proceeds, with the permission of Jupiter, to read out a *Bill* (drawn up according to the form of Athenian enactments), the substance of which may be thus briefly expressed:—"Whereas heaven is crowded with a multitude of *false* deities from various parts of the earth, in consequence whereof has arisen a lamentable scarcity of nectar and ambrosia, to the great discomfort of *true* deities;—Be it enacted that all pretenders to Divine worship, including board and lodging at Olympus, forthwith produce testimonials of their several godships, before scrutators duly elected,—in order that vulgar interlopers be dismissed to their sepulchres on earth, on pain of being cast into Tartarus: Moreover that true Deities no longer interfere with each other's departments of patronage, and that philosophers be forbidden to make new deities out of names they do not understand."—Jupiter approves of these provisions, and guarantees full power to the scrutators; but being afraid of a majority of hands in opposition, he gives the casting vote himself, and thus the Bill passes without a division.

Εκ των

ΛΟΥΚΙΑΝΟΥ ΔΙΑΛΟΓΩΝ.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ,

ητοι

ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

ΑΡΤΙ μεν επεπαυμην* εις τα διδασκαλεια φοιτων, ηδη την ἡλικιαν προσηβος ων. Ὁ δε πατηρ εσκοπειτο μετα των φιλων, ὁ τι και διδαξαιτο με. Τοις πλειστοις ουν εδοξε παιδεια μεν, και πονου πολλου, και χρονου μακρου, και δαπανης ου σμικρας, και τυχης δεισθαι λαμπρας· τα δε ἡμετερα, μικρα τε ειναι, και ταχειαν τινα την επικουριαν απαιτειν.

---

* In construing the Greek text with the aid of the Interlinear translation, the words must be pronounced as *here* written; the variation of some letters in the Interlinear Greek being merely made for the sake of simplification.—In words of two syllables, the accent is to be laid on the former, as *αρ'τι*: in words of three or more syllables, on the third from the end, as *ἡλικ'ιαν*: unless the last but one be long by nature or position, as *επεπαυ'μην*, or be distinguished by a long mark, as *προσομῑ'λων*.

Ει δε τινα τεχνην των βαναυσων τουτων εκμαθοιμι, το μεν πρωτον ευθυς αν αυτος εχειν τα αρκουντα παρα της τεχνης, και μηκετι οικοσῖτος ειναι, τηλικουτος ων· ουκ εις μακραν δε και τον πατερα ευφραναιν, αποφερων αει το γιγνομενον.

Δευτερας ουν σκέψεως αρχη προυτεθη, τις αριστη των τεχνων, και ῥᾴστη εκμαθειν, και ανδρι ελευθερῳ πρεπουσα, και προχειρον εχουσα την χορηγιαν, και διαρκη τον πορον. Αλλου τοινυν αλλην επαινουντος, ὡς ἑκαστος γνωμης η εμπειριας ειχεν, ὁ πατηρ εις τον θειον απιδων, (παρην γαρ ὁ προς μητρος θειος, αριστος ἑρμογλυφος ειναι δοκων, και λιθοξοος εν τοις μαλιστα ευδοκιμος,) Ου θεμις, ειπεν, αλλην τεχνην επικρατειν, σου παροντος. Αλλα τουτον αγε, (δειξας εμε), και διδασκε παραλαβων λιθων εργατην αγαθον ειναι, και συναρμοστην, και ἑρμογλυφεα· δυναται γαρ και τουτο. φυσεως γε, ὡς οισθα, εχων δεξιως. Ετεκμαιρετο δε ταις εκ του κηρου παιδιαις· ὁποτε γαρ αφεθειην ὑπο των διδασκαλων, αποξεων αν τον κηρον, η Βοας, η ἱππους, η και, νη Δι', ανθρωπους ανεπλαττον, εικοτως, ὡς εδοκουν τῳ πατρι· εφ' οἱς παρα μεν των διδασκαλων πληγας ελαμβανον. Τοτε δε επαινος εις την ευφυΐαν και ταυτα ην. Και χρηστας ειχον επ' εμοι τας ελπιδας, ὡς εν βραχει μαθησομαι την τεχνην, απ' εκεινης γε της πλαστικης.

Ἁμα τε ουν επιτηδειος εδοκει ἡμερα τεχνης εναρχεσθαι· κᾀγω παρεδεδομην τῳ θειῳ, μα τον Δι', ου σφοδρα τῳ πραγματι αχθομενος· αλλα μοι και

παιδιαν τινα ουκ ατερπη εδοκει εχειν, και προς τους ἡλικιωτας επιδειξιν, ει φαινοιμην θεους τε γλυφων, και αγαλματια τινα μικρα κατασκευαζων εμαυτῳ τε, κᾳκεινοις, οἷς προῃρουμην. Και τοτε πρωτον εκεινο και συνηθες τοις αρχομενοις εγιγνετο. Εγκοπεα γαρ μοι δους ὁ θειος, εκελευσε μοι ηρεμα καθικεσθαι πλακος εν μεσῳ κειμενης, επειπων το κοινον, "Αρχη δε τοι ἡμισυ παντος." Σκληροτερον δε κατενεγκοντος ὑπ' απειριας, κατεαγη μεν ἡ πλαξ· ὁ δε αγανακτησας, σκυταλην τινα κειμενην πλησιον λαβων, ου πρᾳως ουδε προτρεπτικως μου κατηρξατο· ὡστε δακρυα μοι τα προοιμια της τεχνης.

Αποδρας ουν εκειθεν, επι την οικιαν αφικνουμαι, συνεχες ανολολυζων, και δακρυων τους οφθαλμους ὑποπλεως, και διηγουμαι την σκυταλην, και τους μωλωπας εδεικνυον· και κατηγορουν πολλην τινα ωμοτητα, προσθεις ὁτι ὑπο φθονου ταυτα εδρᾶσε, μη αυτον ὑπερβαλωμαι κατα την τεχνην. Αγανακτησαμενης δε της μητρος, και πολλα τῳ αδελφῳ λοιδορησαμενης, επει νυξ επηλθε, κατεδαρθον ετι ενδακρυς, και την νυχθ' ὁλην εννοων.

Μεχρι μεν δη τουτων, γελασιμα και μειρακιωδη τα ειρημενα· τα μετα ταυτα δε, ουκετι ευκαταφρονητα, ω ανδρες, ακουσεσθε, αλλα και πανυ φιληκοων ακροᾶτων δεομενα. Ἱνα γαρ καθ' Ὁμηρον ειπω, "Θειος μοι ενυπνιον ηλθεν ονειρος αμβροσιην δια νυκτα," εναργης οὑτως, ὡστε μηδεν απολειπεσθαι της αληθειας. Ετι γουν και μετα τοσουτον

χρονον τα τε σχηματα μοι των φανεντων εν τοις οφθαλμοις παραμενει, και ἡ φωνη των ακουσθεντων εναυλος· οὑτω σαφη παντα ην.

Δυο γυναικες λαβομεναι ταιν χεροιν, εἱλκον με, προς ἑαυτην ἑκατερα, μαλα βιαιως και καρτερως. Μικρου γουν με διεσπασαντο προς αλληλας φιλοτιμουμεναι. Και γαρ αρτι μεν αν ἡ ἑτερα επεκρατει, και παρα μικρον ὁλον ειχε με· αρτι δε αν αυθις ὑπο της ἑτερας ειχομην. Εβοων δε προς αλληλας ἑκατερα· ἡ μεν, ὡς αυτης οντα με κεκτησθαι βουλοιτο· ἡ δε, ὡς ματην των αλλοτριων αντιποιοιτο. Ην δε ἡ μεν εργατικη, και ανδρικη, και αυχμηρα την κομην, τω χειρε τυλων αναπλεως, διεζωσμενη την εσθητα, τιτανου καταγεμουσα, οἱος ην ὁ θειος, ὁποτε ξεοι τους λιθους· ἡ ἑτερα δε, μαλα ευπροσωπος, και το σχημα ευπρεπης, και κοσμιος την αναβολην. Τελος δ' ουν, εφιᾶσι μοι δικαζειν ὁποτερᾳ βουλοιμην συνειναι αυτων. Προτερα δε ἡ σκληρα εκεινη, και ανδρωδης ελεξεν.

Εγω, φιλε παι, Ἑρμογλυφικη Τεχνη ειμι, ἡν χθες ηρξω μανθανειν, οικεια τε σοι και συγγενης οικοθεν, Ὁ τε γαρ παππος σου, (ειπουσα τουνομα του μητροπατορος), λιθοξοος ην, και τω θειω αμφοτερω, και μαλα ευδοκιμειτον δι' ἡμας. Ει δε θελοις ληρων μεν και φληναφων των παρα ταυτης απεχεσθαι, (δειξᾶσα την ἑτεραν,) ἑπεσθαι δε και συνοικειν εμοι, πρωτα μεν θρεψῃ γεννικως, και τους ωμους ἑξεις καρτερους, φθονου δε παντος αλλοτριος εσῃ, και ουποτε απει επι την αλλοδαπην,

την πατριδα και τους οικειους καταλιπων. Ουδε επι λογοις επαινεσονται σε παντες.

Μη μυσαχθῃς δε του σωματος το ευτελες, μηδε της εσθητος το πιναρον· απο γαρ των τοιουτων ὁρμωμενος, και Φειδιας εκεινος εδειξε τον Δια, και Πολυκλειτος την Ἡραν ειργασατο, και Μυρων επῃνεθη, και Πραξιτελης εθαυμασθη· προσκυνουνται γουν οὑτοι μετα των θεων. Ει δη τουτων εἱς γενοιο, πως μεν ου κλεινος αυτος παρα πασιν ανθρωποις γενοιο; ζηλωτον δε και τον πατερα αποδειξεις· περιβλεπτον δε αποφανεις και την πατριδα. Ταυτα, και ετι τουτων πλειονα, διαπταιουσα και βαρβαριζουσα παμπολλα, ειπεν ἡ Τεχνη, μαλα δη σπουδῃ συνειρουσα, και πειθειν με πειρωμενη. Αλλ' ουκετι μεμνημαι· τα πλειστα γαρ ηδη μου την μνημην διεφυγεν. Επει δ' ουν επαυσατο, αρχεται ἡ ἑτερα ὡδε πως.

Εγω δε, ω τεκνον, Παιδεια ειμι, ηδη συνηθης σοι, και γνωριμη, ει και μηδεπω εις τελος μου πεπειρασαι. Ἡλικα μεν ουν τα αγαθα ποριῃ λιθοξοος γενομενος, αυτη προειρηκεν. Ουδεν γαρ ὁτι μη εργατης εσῃ, τῳ σωυατι πονων, καν τουτῳ την ἁπᾶσαν ελπιδα του βιου τεθειμενος, αφανης μεν αυτος ων, ολιγα και αγεννη λαμβανων, ταπεινος την γνωμην, ευτελης δε την προσοδον· Ουτε φιλοις επιδικασιμος, ουτε εχθροις φοβερος, ουτε τοις πολῑταις ζηλωτος· αλλ' αυτο μονον, εργατης, και των εκ του πολλου δημου εἱς, αει τον προυχοντα ὑποπτησσων, και τον λεγειν δυναμενον θερα

πευων, λαγω βιον ζων, και του κρειττονος ἑρμαιον ων. Ει δε και Φειδιας, η Πολυκλειτος γενοιο, και θαυμαστα πολλα εξεργασαιο, την μεν τεχνην ἁπαντες επαινεσονται, ουκ εστι δε ὁστις των ιδοντων, ει νουν εχοι, ευξαιτ' αν σοι ὁμοιος γενεσθαι· οἱος γαρ αν ῃς, βαναυσος, και χειρωναξ, και αποχειροβιωτος νομισθηση.

Ην δε μοι πειθῃ, πρωτον μεν σοι πολλα επιδειξω παλαιων ανδρων εργα, και πραξεις θαυμαστας, και λογους αυτων απαγγελλουσα, και παντων, ὡς ειπειν, εμπειρον αποφαινουσα. Και την ψυχην, ὁπερ σοι κυριωτατον εστι, κατακοσμησω πολλοις και αγαθοις κοσμημασι, σωφροσυνῃ, δικαιοσυνῃ, ευσεβειᾳ, πρᾳοτητι, επιεικειᾳ, συνεσει, καρτεριᾳ, τῳ των καλων ερωτι, τῃ προς τα σεμνοτατα ὁρμῃ. Ταυτα γαρ εστιν ὁ της ψυχης ακηρατος ὡς αληθως κοσμος. Λησει δε σε ουτε παλαιον ουδεν, ουτε νυν γενεσθαι δεον, αλλα και τα δεοντα προοψει μετ' εμου. Και ὁλως ἁπαντα, ὁποσα εστι τα τε θεια, τα τε ανθρωπινα, ουκ εις μακραν σε διδαξομαι.

Και ὁ νυν πενης, ὁ του δεινος, ὁ βουλευσαμενος τι περι αγεννους οὑτω τεχνης, μετ' ολιγον ἁπᾶσι ζηλωτος και επιφθονος εσῃ, τιμωμενος και επαινουμενος, και επι τοις αριστοις ευδοκιμων, και ὑπο των γενει και πλουτῳ προυχοντων αποβλεπομενος· εσθητα μεν τοιαυτην αμπεχομενος, (δειξᾶσα την ἑαυτης, πανυ δε λαμπραν εφορει), αρχης δε και προεδριας αξιουμενος. Καν που αποδημῃς, ουδ'

επι της αλλοδαπης αγνως, ουδ' αφανης εσῃ. Τοιαυτα σοι περιθησω τα γνωρισματα, ὡστε των ὁρωντων ἑκαστος, τον πλησιον κινησας, δειξει σε τῳ δακτυλῳ, ΟΥΤΟΣ ΕΚΕΙΝΟΣ, λεγων.

Αν δε τι σπουδης αξιον ῃ, και τους φιλους η και την πολιν ὁλην καταλαμβανῃ, εις σε παντες αποβλεψονται· κᾳν που τι λεγων τυχῃς, κεχηνοτες οἱ πολλοι ακουσονται, θαυμαζοντες, και ευδαιμονιζοντες σε των λογων της δυναμεως, και τον πατερα της ευποτμιας. Ὁ δε λεγουσιν, ὡς αρα αθανατοι γιγνονται τινες εξ ανθρωπων, τουτο σοι περιποιησω· και γαρ ην αυτος εκ του βιου απελθῃς, ουποτε παυσῃ συνων τοις πεπαιδευμενοις, και προσομιλων τοις αριστοις. Ὁρᾳς τον Δημοσθενην εκεινον, τινος υἱον οντα, εγω ἡλικον εποιησα! ὁρᾳς τον Αισχινην, ὁς τυμπανιστριας υἱος ην, αλλ' ὁμως αυτον δι' εμε Φιλιππος εθεραπευσεν! ὁ δε Σωκρατης και αυτος ὑπο τῃ Ἑρμογλυφικῃ ταυτῃ τραφεις, επειδη ταχιστα συνηκε του κρειττονος, και δραπετευσας παρ' αυτης, ηυτομολησεν ὡς εμε, ακουεις ὡς παρα παντων ᾳδεται!

Αφεις δε αυτους τηλικουτους, και τοιουτους ανδρας, και πραξεις λαμπρας, και λογους σεμνους, και σχημα ευπρεπες, και τιμην, και δοξαν, και επαινον, και προεδριας, και δυναμιν, και αρχας, και το επι λογοις ευδοκιμειν, και το επι συνεσει ευδαιμονιζεσθαι, χιτωνιον τε πιναρον ενδυσῃ, και σχημα δουλοπρεπες αναληψῃ, και μοχλια, και γλυφεια, και κοπεας, και κολαπτηρας εν ταιν χεροιν

ἑξεις, κατω νενευκως εις το εργον, χαμαιπετης, και χαμαιζηλος, και παντα τροπον ταπεινος· ανακυπτων δε ουδεποτε, ουδε ανδρωδες, ουδε ελευθεριον ουδεν επινοων, αλλα τα μεν εργα ὁπως ευρυθμα και ευσχημονα εσται σοι, προνοων· ὁπως δε αυτος ευρυθμος τε και κοσμιος εσῃ, ἡκιστα πεφροντικως, αλλ' ατιμοτερον ποιων σεαυτον λιθων.

Ταυτα ετι λεγουσης αυτης, ου περιμεινας εγω το τελος των λογων, αναστας απεφηναμην, και την αμορφον εκεινην και εργατικην απολιπων, μετεβαινον προς την Παιδειαν μαλα γεγηθως· και μαλιστα επει μοι και εις νουν ἠλθεν ἡ σκυταλη, και ὁτι πληγας ευθυς ουκ ολιγας αρχομενῳ μοι χθες ενετριψατο. Ἡ δε απολειφθεισα, το μεν πρωτον ηγανακτει, και τω χειρε συνεκροτει, και τους οδοντας ενεπριε· τελος δε, ὡσπερ την Νιοβην ακουομεν, επεπηγει, και εις λιθον μετεβεβλητο. Ει δε παραδοξα επαθε, μη απιστησητε· θαυματοποιοι γαρ οἱ ονειροι.

Ἡ ἑτερα δε προς με απιδουσα, Τοιγαρουν αμειψομαι σε, εφη, τησδε της δικαιοσυνης, ὁτι καλως την δικην εδικασας· Και ελθε ηδη, επιβηθι τουτου του οχηματος, (δειξᾶσα τι οχημα ὑποπτερων ἱππων τινων, τῳ Πηγασῳ εοικοτων) ὁπως ιδῃς οἱα και ἡλικα, μη ακολουθησας εμοι, αγνοησειν εμελλες. Επει δε ανηλθον, ἡ μεν ηλαυνε και ὑφηνιοχει. Αρθεις δε εις ὑψος εγω επεσκοπουν, απο τῆς ἑω αρξαμενος αχρι προς ἑσπεραν, πολεις, και εθνη, και δημους, καθαπερ ὁ Τριπτολεμος, αποσπειρων

τι ες την γην. Ουκετι μεντοι μεμνημαι ὁ τι το σπειρομενον εκεινο ην· πλην τουτο μονον, ὁτι κατωθεν αφορωντες οἱ ανθρωποι επῃνουν, και μετ' ευφημιας, καθ' οὑς γενοιμην τῃ πτησει, παρεπεμπον.

Δειξᾶσα δε μοι τα τοσαῦτα, κᾀμε τοις επαινουσιν εκεινοις, επανηγαγεν αυθις, ουκετι την αυτην εσθητα εκεινην ενδεδυκοτα, ἡν ειχον αφιπταμενος· αλλ' εμοι εδοκουν ευπαρυφος τις επανηκειν. Καταλαβουσα ουν και τον πατερα ἑστωτα, και περιμενοντα, εδεικνυεν αυτῳ εκεινην την εσθητα, κᾀμε, οἱος ἡκοιμι· και τι και ὑπεμνησεν οἱα μικρου δειν περι εμου εβουλευσατο. Ταυτα μεμνημαι ιδων, αντιπαις ετι ων, εμοι δοκει, εκταραχθεις προς τον των πληγων φοβον.

Μεταξυ δε λεγοντος, Ἡρακλεις, εφη τις, ὡς μακρον το ενυπνιον, και δικανικον. Ειτ' αλλος ὑπεκρουσε, χειμερινος ονειρος, ὁτε μηκισται εισιν αἱ νυκτες. η ταχα που τριεσπερος, ὡσπερ ὁ Ἡρακλης και αυτος εστι. Τι δ' ουν επηλθεν αυτῳ ληρησαι ταυτα προς ἡμας, και μνησθηναι παιδικης νυκτος και ονειρων παλαιων, και ηδη γεγηρακοτων; ἑωλος γαρ ἡ ψυχρολογια· Μη ονειρων τινων ἡμας ὑποκριτας τινας ὑπειληφεν; Ουκ ω 'γαθε. Ουδε γαρ ὁ Ξενοφων ποτε διηγουμενος το ενυπνιον, ὡς εδοκει αυτῳ και εν τῃ πατρῴᾳ οικιᾳ, και τα αλλα, (ιστε γαρ) ουκ ὑποκρισιν την οψιν, ουδε ὡς φλυαρειν εγνωκως αυτα διεξῄει· και ταυτα εν τῳ πολεμῳ, και απογνωσει πραγματων, περιεστωτων πολεμιων· αλλα τι και χρησιμον ειχεν ἡ διηγησις.

Και τοινυν κᾀγω τουτον ονειρον ὑμιν διηγησαμην εκεινου ἑνεκα, ὁπως οἱ νεοι προς τα βελτῖω τρεπωνται, και παιδειας εχωνται· και μαλιστα ει τις αυτων ὑπο πενιας εθελοκακει, και προς τα ἡττω αποκλῖνει, φυσιν ουκ αγεννη διαφθειρων. Επιῤῥωσθησεται ευ οιδ' ὁτι κᾀκεινος ακουσας του μυθου ἱκανον ἑαυτου παραδειγμα εμε προστησαμενος, εννοων οἱος μεν ὡν, προς τα καλλιστα ὡρμησα, και παιδειας επεθυμησα, μηδεν αποδειλιᾱσας προς την πενιαν την τοτε· οἱος δε προς ὑμας επανεληλυθα, ει και μηδεν αλλο, ουδενος γουν των λιθογλυφων αδοξοτερος.

ΧΑΡΩΝΟΣ, *και* ΕΡΜΟΥ, *και* ΝΕΚΡΩΝ ΔΙΑΦΟΡΩΝ.

ΧΑΡΩΝ.—*Ακουσατε ὡς εχει ὑμιν τα πραγματα. Μικρον μεν ἡμιν, ὡς ὁρᾱτε, το σκαφιδιον, και ὑποσαθρον εστιν, και διαρρει τα πολλα· και ην τραπῃ επι θατερα, οιχησεται περιτραπεν· ὑμεις δε, τοσουτοι ἁμα ἡκετε, πολλα επιφερομενοι ἑκαστος· ην ουν μετα τουτων εμβητε, δεδια μη ὑστερον μετανοησετε· και μαλιστα ὁποσοι νειν ουκ επιστασθε.* ΝΕ. *Πῶς ουν ποιησαντες ευπλοησομεν;* ΧΑ. *Εγω ὑμιν φρασω· γυμνους επιβαινειν χρη, τα περιττα ταυτα παντα επι της ηϊονος καταλιποντας· μολις γαρ αν και οὑτω δεξαιτο ὑμας το πορθμειον. Σοι δε, ω Ἑρμη, μελησει, το απο τουτου, μηδενα παραδεχεσθαι αυτων, ὁς αν μη ψιλος ῃ και τα επιπλα, ὡσπερ εφην, αποβαλων. Παρα δε την αποβαθραν ἑστως, διαγινωσκε αυτους, και αναλαμβανε, γυμνους επιβαινειν αναγκαζων.* ΕΡ. *Ευ λεγεις, και οὑτω ποιησωμεν.*

Οὑτοσι τις ὁ πρωτος εστι; ΜΕ. *Μενιππος εγωγε. Αλλ' ιδου ἡ πηρα μοι, ω Ἑρμη, και το βακτρον, ες την λιμνην απερριφθων. Τον τριβωνα δε ουδ' εκομισα, ευ ποιων.* ΕΡ. *Εμβαινε, ω Μενιππε, ανδρων αριστε, και την προεδριαν εχε παρα τον κυβερνητην εφ' ὑψηλου, ὡς επισκοπῃς ἁπαντας.*

Ὁ δε την πορφυριδα οὑτοσι και το διαδημα εχων, ὁ βλοσυρος, τις ων τυγχανεις; ΛΑ. Λαμπιχος, Γελωων τυραννος. ΕΡ. Τι ουν, ω Λαμπιχε, τοσαυτα εχων παρει; ΛΑ. Τι ουν; εχρην, ω Ἑρμη, γυμνον ἡκειν τυραννον ανδρα; ΕΡ. Τυραννον μεν ουδαμως, νεκρον δε μαλα· ὡστε αποθου ταυτα. ΛΑ. Ιδου σοι ὁ πλουτος απερριπται. ΕΡ. Και τον τυφον απορριψον, ω Λαμπιχε, και την ὑπεροψιαν· βαρησει γαρ το πορθμειον συνεμπεσοντα· ΛΑ. Ουκουν αλλα το διαδημα εᾱσον με εχειν, και την εφεστριδα. ΕΡ. Ουδαμως· Αλλα και ταυτα αφες. ΛΑ. Ειεν· τι ετι; παντα γαρ αφηκα, ὡς ὁρᾳς. ΕΡ. Και την ωμοτητα, και την ανοιαν, και την ὑβριν, και την οργην, και ταυτα αφες. ΛΑ. Ιδου σοι ψιλος ειμι. ΕΡ. Εμβαινε ηδη.

Συ δε ὁ παχυς, ὁ πολυσαρκος, τις ει; ΔΑ. Δαμασιας ὁ αθλητης. ΕΡ. Ναι εοικας. Οιδα γαρ σε, πολλακις εν ταις παλαιστραις ιδων. ΔΑ. Ναι, ω Ἑρμη· αλλα παραδεξαι με γυμνον οντα. ΕΡ. Ου γυμνον, ω βελτιστε, τοσαυτας σαρκας περιβεβλημενον· ὡστε αποδῡθι αυτας, επει καταδῡσεις το σκαφος, τον ἑτερον ποδα ὑπερθεις μονον. Αλλα και τους στεφανους τουτους απορριψον, και τα κηρυγματα. ΔΑ. Ιδου σοι γυμνος, ὡς ὁρᾳς, αληθως ειμι, και ισοστασιος τοις αλλοις νεκροις. ΕΡ. Οὑτως αμεινον αβαρη ειναι· ὡστε εμβαινε.

Και συ δε τον πλουτον αποθεμενος, ω Κρατων, και την μαλακιαν δε προσετι, και την τρυφην, μηδε τα ενταφια κομιζε, μηδε τα των προγονων αξιωματα·

καταλιπε δε και γενος, και δοξαν, και ει ποτε δε ἡ πολις ανεκηρυξεν ευεργετην δηλονοτι, και τας των ανδριαντων επιγραφας, μηδε, ὁτι μεγαν ταφον επι σοι εχωσαν, λεγε· βαρῦνει γαρ και ταυτα μνημονευομενα. ΚΡ. Ουχ ἑκων μεν, απορρίψω δε. Τι γαρ αν και παθοιμι;

ΕΡ. Βαβαι. Συ δε ὁ ενοπλος, τι βουλει; η τι το τροπαιον τουτο φερεις; ΝΕΚ. Ὁτι ενικησα, ω Ἑρμη, και ηριστευσα, και ἡ πολις ετιμησε με. ΕΡ. Αφες εν γῃ το τροπαιον· εν ᾄδου γαρ ειρηνη, και ουδεν ὁπλων δεησει.

Ὁ σεμνος δε οὑτος απο γε του σχηματος, και βρενθυομενος, ὁ τας οφρυς επηρκως, ὁ επι των φροντιδων, τις εστιν, ὁ τον βαθυν πωγωνα καθειμενος; ΜΕ. Φιλοσοφος τις, ω Ἑρμη· μαλλον δε γοης, και τερατειας μεστος· ὡστε αποδῦσον και τουτον· οψει γαρ πολλα και γελοια ὑπο τῳ ἱματιῳ κρυπτομενα. ΕΡ. Καταθου συ το σχημα πρωτον· ειτα και ταυτι παντα. Ω Ζευ, ὁσην μεν την αλαζονειαν κομιζει! ὁσην δε αμαθιαν, και εριν, και κενοδοξιαν, και ερωτησεις απορους, και λογους ακανθωδεις, και εννοιας πολυπλοκους! αλλα και ματαιοπονιαν μαλα πολλην, και ληρον ουκ ολιγον, και ὑθλους, και μικρολογιαν. Νη Δια, και χρυσιον γε τουτι, και ἡδυπαθειαν δε, και αναισχυντιαν, και οργην, και τρυφην, και μαλακιαν· ου λεληθε γαρ με, ει και μαλα περικρυπτεις αυτα. Και το ψευδος δε αποθου, και τον τυφον, και το οιεσθαι αμεινω ειναι των αλλων· ὡς ει γε παντα ταυτα εχων εμβαινοις,

ποια πεντηκοντορος δεξαιτο αν σε; ΦΙΛ. Αποτιθεμαι τοινυν αυτα, επειπερ οὑτω κελευεις.

ΜΕ. Αλλα και τον πωγωνα τουτον αποθεσθω, ω Ἑρμη, βαρυν τε οντα, και λασιον, ὡς ὁρᾳς· πεντε μνων τριχες εισι τοὐλαχιστον. ΕΡ. Ευ λεγεις· Αποθου και τουτον. ΦΙΛ. Και τις ὁ αποκειρων εσται; ΕΡ. Μενιππος οὑτοσι λαβων πελεκυν των ναυπηγικων αποκοψει αυτον, επικοπῳ τῃ αναβαθρᾳ χρησαμενος. ΜΕ. Ουκ, ω Ἑρμη· αλλα πριονα μοι αναδος· γελοιοτερον γαρ τουτο. ΕΡ. Ὁ πελεκυς ἱκανος· ευγε· ανθρωπινωτερος γαρ νυν αναπεφηνας, αποθεμενος αυτου την κιναβραν. ΜΕ. Βουλει μικρον αφελωμαι και των οφρυων; ΕΡ. Μαλιστα· ὑπερ το μετωπον γαρ και ταυτας επηρκεν, ουκ οιδ' εφ' ὁτῳ ανατεινων ἑαυτον. Τι τουτο; και δακρυεις, ω καθαρμα, και προς θανατον αποδειλιᾳς; εμβηθι δ' ουν. ΜΕ. Ἑν ετι το βαρυτατον ὑπο μαλης εχει. ΕΡ. Τι; ω Μενιππε. ΜΕ. Κολακειαν, ω Ἑρμη, πολλα εν τῳ βιῳ χρησιμευσᾶσαν αυτῳ. ΦΙΛ. Ουκουν και συ, ω Μενιππε, αποθου την ελευθεριαν, και παρρησιαν, και το αλῦπον, και το γενναιον, και τον γελωτα. Μονος γουν των αλλων γελᾳς; ΕΡ. Μηδαμως. Αλλα και εχε ταυτα, κουφα γε και πανυ ευφορα οντα, και προς τον καταπλουν χρησιμα.—Ὡστε λυε τα απογεια. την αποβαθραν ανελωμεθα· το αγκυριον ανεσπασθω· πετασον το ἱστιον· ευθυνε, ω πορθμευ, το πηδαλιον· ευ παθωμεν.

ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ, *και* ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ.—Εμε δει προκεκρισθαι σου, ω Λιβυ. αμεινων γαρ ειμι. ΑΝ. Ουμενουν, αλλ' εμε. ΑΛ. Ουκουν ὁ Μινως δικασατω. ΜΙ. Τινες δ' εστε; ΑΛ. Οὑτος μεν Αννιβας ὁ Καρχηδονιος· εγω δε, Αλεξανδρος ὁ Φιλιππου. ΜΙ. Νη Δια, ενδοξοι γε αμφοτεροι. Αλλα περι τινος ὑμιν ἡ ερις; ΑΛ. Περι προεδριας· φησι γαρ οὑτος αμεινων γεγενησθαι στατηγος εμου· εγω δε, ὡσπερ ἁπαντες ισᾱσιν, ουχι τουτου μονον, αλλα παντων σχεδον των προ εμου φημι διενεγκειν τα πολεμια, ΜΙ. Ουκουν εν μερει ἑκατερὸς ειπατω. Συ δε πρωτος, ω Λιβυ, λεγε.

ΑΝ. Ἑν μεν τουτο, ω Μινως, ωναμην, ὁτι ενταυθα και την Ἑλλαδα φωνην εξεμαθον· ὡστε ουδε ταυτῃ πλεον οὑτος ενεγκαιτω μου. Φημι δε τουτους μαλιστα επαινου αξιους ειναι, ὁσοι το μηδεν εξ αρχης οντες, ὁμως επι μεγα προεχωρησαν, δι' αὑτων δυναμιν τε περιβαλλομενοι, και αξιοι δοξαντες αρχης. Εγω γουν μετ' ολιγων εξορμησας ες την Ιβηριαν, το πρωτον ὑπαρχος ων τῳ αδελφῳ, μεγιστων ηξιωθην, αριστος κριθεις· και τους γε Κελτιβηρας ειλον, και Γαλατων εκρατησα των Ἑσπεριων· και τα μεγαλα ορη ὑπερβας, τα περι

τον Ηριδανον ἁπαντα κατεδραμον· και αναστατους εποιησα τοσαυτας πολεις· και την πεδινην Ιταλιαν εχειρωσαμην· και μεχρι των προαστειων της προυχουσης πολεως ηλθον· και τοσουτους απεκτεινα μιας ἡμερας, ὡστε τους δακτυλιους αυτων μεδιμνοις απομετρησαι, και τους ποταμους γεφυρωσαι νεκροις. Και ταυτα παντα επραξα, ουτε Αμμωνος υἱος ονομαζομενος, ουτε Θεος ειναι προσποιουμενος, η ενυπνια της μητρος διεξιων, αλλ' ανθρωπος ειναι ὁμολογων, στρατηγοις τε τοις συνετωτατοις αντεξεταζομενος, και στρατιωταις τοις μαχιμωτατοις συμπλεκομενος· ου Μηδους και Αρμενιους καταγωνιζομενος, ὑποφευγοντας πριν διωκειν τινα, και τῳ τολμησαντι παραδιδοντας ευθυ την νικην.

Αλεξανδρος δε, πατρῳαν αρχην παραλαβων, ηυξησε, και παραπολυ εξετεινε, χρησαμενος τῃ της τυχης ὁρμῃ· επει δ' ουν ενικησε τε, και τον ολεθρον εκεινον Δαρειον εν Ισσῳ τε και Αρβηλοις εκρατησεν, αποστας των πατρῳων, προσκυνεισθαι ηξιου, και ες διαιταν την Μηδικην μετεδιητησεν ἑαυτον, και εμιαιφονει εν τοις συμποσιοις τους φιλους, και συνελαμβανεν επι θανατῳ. Εγω δε ηρξα επισης της πατριδος· και επειδη μετεπεμπετο, των πολεμιων μεγαλῳ στολῳ επιπλευσαντων τῃ Λιβυῃ, ταχεως ὑπηκουσα, και ιδιωτην εμαυτον παρεσχον· και καταδικασθεις ηνεγκα ευγνωμονως το πραγμα. Και ταυτ' επραξα, βαρβαρος ων, και απαιδευτος παιδειας της Ἑλληνικης, και ουτε Ὁμηρον, ὡσπερ οὑτος, ῥαψῳδων· ουτε ὑπ' Αριστοτελει τῳ σοφιστη

παιδευθεις, μονῃ δε τῃ φυσει αγαθῃ χρησαμενος. Ταυτα εστιν, ἁ εγω Αλεξανδρου αμεινων φημι ειναι· ει δ' εστι καλλῑων ούτοσι, διοτι διαδηματι την κεφαλην διεδεδετο, Μακεδοσι μεν ισως και ταυτα σεμνα· ου μην δια τουτ' αμεινων δοξειεν αν γενναιου και στρατηγικου ανδρος, τῃ γνωμῃ πλεον ηπερ τῃ τυχῃ κεχρημενου. ΜΙ. 'Ο μεν ειρηκεν ουκ αγεννη τον λογον, ουδ' ὡς Λιβυν εικος ην, ὑπερ αυτου. Συ δε, ω Αλεξανδρε, τι προς ταυτα φῃς;

ΑΛ. Εχρην μεν, ω Μινως, μηδεν προς ανδρα ούτω θρασυν· ἱκανη γαρ ἡ φημη διδαξαι σε, οἱος μεν εγω βασιλευς, οἱος δε οὑτος λῃστης εγενετο. 'Ομως δε ὁρα, ει κατ' ολιγον αυτου διηνεγκα· ὁς νεος ων ετι, παρελθων επι τα πραγματα, και την αρχην τεταραγμενην κατεσχον, και τους φονεας του πατρος μετηλθον. Καταφοβησας την 'Ελλαδα τῃ Θηβαιων απωλειᾳ, στρατηγος ὑπ' αυτων χειροτονηθεις, ουκ ηξιωσα την Μακεδονων αρχην περιεπων, αγαπᾳν αρχειν ὁποσων ὁ πατηρ κατελιπεν· αλλα πασαν επινοησας την γην, και δεινον ἡγησαμενος ει μη ἁπαντων κρατησαιμι, ολιγους αγων, εσεβαλον ες την Ασιαν· και επι τε Γρανῑκῳ εκρατησα μεγαλῃ μαχῃ· και την Λυδιαν λαβων, και, Ιωνιαν, και Φρυγιαν, και ὁλως τα εν ποσιν αει χειρουμενος, ηλθον ἐπι Ισσον, ενθα Δαρειος ὑπεμεινε, μυριαδας πολλας στρατου αγων.

Και το απο τουτου, ω Μινως, ὑμεις ιστε ὁσους ὑμιν νεκρους επι μιας ἡμερας κατεπεμψα. Φησι

γουν ὁ πορθμευς μη διαρκεσαι αυτοις τοτε το σκαφος, αλλα σχεδιας διαπηξαμενους τους πολλους αυτων διαπλευσαι. Και ταυτα δε επραττον, αυτος προκινδυνευων, και τιτρωσκεσθαι αξιων. Και ἱνα σοι μη τα εν Τυρῳ, μηδε τα εν Αρβηλοις διηγησωμαι, αλλα και μεχρις Ινδων ηλθον, και τον Ωκεανον ὁρον εποιησαμην της αρχης, και τους ελεφαντας αυτων εἱλον, και Πωρον εχειρωσαμην· και Σκυθας δε ουκ ευκαταφρονητους ανδρας ὑπερβας τον Ταναϊν, ενικησα, μεγαλῃ ἱππομαχιᾳ· και τους φιλους ευ εποιησα, και τους εχθρους ημυναμην. Ει δε και Θεος εδοκουν τοις ανθρωποις, συγγνωστοι εκεινοι, παρα το μεγεθος των πραγματων και τοιουτον τι πιστευσαντες περι εμου.

Το δ' ουν τελευταιον, εγω μεν βασιλευων απεθανον· οὑτος δε εν φυγῃ ων παρα Προυσιᾳ τῳ Βιθῡνῳ καθαπερ αξιον ην, πανουργοτατον και ωμοτατον οντα· ὡς γαρ δη εκρατησε των Ιταλων, εω λεγειν, ὁτι ουκ ισχυϊ, αλλα πονηριᾳ, και απιστιᾳ, και δολοις· νομιμον δε, η προφανες, ουδεν. Επει δε μοι ωνειδισε την τρυφην, εκλελησθαι μοι δοκει οἱα εποιει εν Καπυῃ, ἑταιραις συνων, και τους του πολεμου καιρους ὁ θαυμασιος καθηδυπαθων. Εγω δε, ει μη, μικρα τα ἑσπερια δοξας, επι την ἑω μαλλον ὡρμησα, τι αν μεγα επραξα, Ιταλιαν αναιμωτι λαβων, και Λιβυην, και τα μεχρι Γαδειρων ὑπαγομενος; αλλ' ουκ αξιομαχα εδοξε μοι εκεινα, ὑποπτησσοντα ηδη, και δεσποτην ὁμολο-

γουντα. Ειρηκα· συ δε, ω Μινως, δικαζε, ἱκανα γαρ απο πολλων και ταυτα.

ΣΚ. Μη προτερον, ην μη και εμου ακουσῃς· ΜΙ. Τις γαρ ει, ω βελτιστε; η ποθεν ων ερεις; ΣΚ. Ιταλιωτης Σκηπιων, στρατηγος, ὁ καθελων Καρχηδονα, και κρατησας Λιβυων μεγαλαις μαχαις. ΜΙ. Τι ουν και συ ερεις; ΣΚ. Αλεξανδρου μεν ἡττων ειναι, του δ' Αννιβου αμεινων· ὁς εδιωξα νικησας αυτον, και φυγειν καταναγκασας ατῑμως· πως ουν ουκ αναισχυντος οὑτος, ὁς προς Αλεξανδρον ἁμιλλᾱται, ᾧ ουδε Σκηπιων εγω, ὁ νενικηκως αυτον, παραβαλλεσθαι αξιω; ΜΙ. Νη Δι' ευγνωμονα φῃς, ω Σκηπιων. Ὡστε πρωτος μεν κεκρισθω Αλεξανδρος· μετ' αυτον δε, συ· ειτα, ει δοκει, τριτος Αννιβας, ουδε οὑτος ευκαταφρονητος ων.

ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

ΖΕΥΣ, ʽΕΡΜΗΣ, ΚΑΙ ΜΩΜΟΣ

ΖΕΥΣ.—Μηκετι τονθοριζετε, ω Θεοι, μηδε κατα γωνιας συστρεφομενοι, προς ους αλληλοις κοινολογεισθε, αγανακτουντες, ει πολλοι αναξιοι μετεχουσιν ἡμιν του συμποσιου· αλλ' επειπερ αποδεδοται περι τουτων εκκλησια, λεγετω ἑκαστος ες το φανερον τα δοκουντα οἱ, και κατηγορειτω· συ δε κηρυττε, ω ʽΕρμη, το κηρυγμα το εκ του νομου. ΕΡΜ. Ακουε, σιγα· τις αγορευειν βουλεται των τελειων Θεων, οἱς εξεστιν; ἡ δε σκεψις περι των μετοικων και ξενων. ΜΩΜ. Εγω ὁ Μωμος, ω Ζευ, ει μοι επιτρεψειας ειπειν. ΖΕΥΣ. Το κηρυγμα ηδη εφιησιν· ὡστε ουδεν εμου δεηση.

ΜΩΜ. Φημι τοινυν δεινα ποιειν ενιους ἡμων οἱς ουκ αποχρη Θεους εξ ανθρωπων αυτους γεγενησθαι, αλλ' ει μη και τους ακολουθους και θεραποντας αυτων ισοτῑμους ἡμιν αποφανουσιν, ουδεν μεγα, ουδε νεανικον οιονται εργασασθαι. Αξιω δε, ω Ζευ, μετα παρῤῥησιας μοι δουναι ειπειν. ουδε γαρ αν αλλως δυναιμην· αλλα παντες με ισᾱσιν ὡς ελευθερος ειμι την γλωτταν, και ουδεν αν κατασιωπησαιμι των ου καλως γιγνομενων. διελεγχω γαρ ἁπαντα, και λεγω τα δοκουντα μοι ες

το φανερον, ουτε δεδιως τινα, ουτε ὑπ' αιδους επικαλυπτων την γνωμην· ὡστε και επαχθης δοκω τοις πολλοις, και συκοφαντικος την φυσιν, δημοσιος τις κατηγορος ὑπ' αυτων επονομαζομενος. Πλην αλλ' επειπερ εξεστι, και κεκηρυκται, και συ, ω Ζευ, διδως μετ' εξουσιας ειπειν, ουδεν ὑποστειλαμενος ερω.

Πολλοι γαρ, φημι, ουκ αγαπωντες ὁτι αυτοι μετεχουσι των αυτων ἡμιν ξυνεδριων, και ευωχουνται επισης, και ταυτα θνητοι εξ ἡμισειας οντες, ετι και τους ὑπηρετας, και θιασωτας τους αὑτων ανηγαγον ες τον ουρανον, και παρενεγραψαν· και νυν επισης διανομας τε νεμονται, και θυσιων μετεχουσιν, ουδε καταβαλοντες ἡμιν το μετοικιον. ΖΕΥΣ. Μηδεν αινιγματωδως, ω Μωμε, αλλα σαφως και διαρῤῥηδην λεγε, προστιθεις και τοὔνομα. Νυν γαρ ες το μεσον απεῤῥιπται σοι ὁ λογος, ὡς πολλους εικαζειν, και εφαρμοζειν αλλοτε αλλον τοις λεγομενοις· χρη δε παῤῥησιαστην οντα, μηδεν οκνειν λεγειν.

ΜΩΜ. Ευγε, ω Ζευ, ὁτι και παροτρῦνεις με προς την παῤῥησιαν· ποιεις γαρ τουτο βασιλικον ὡς αληθως, και μεγαλοφρον, ὡστε ερω και τοὔνομα· ὁ γαρ τοι γενναιοτατος Διονυσος ἡμιανθρωπος ων, ουδε Ἑλλην μητροθεν, αλλα Συροφοινῖκος τινος εμπορου, του Καδμου, θυγατριδους, επειπερ ηξιωθη της αθανασιας, οἱος μεν αυτος εστιν ου λεγω, ουτε την μιτραν, ουτε την μεθην, ουτε το βαδισμα, παντες γαρ, οιμαι, ὁρᾶτε ὡς θηλυς και γυναικειος την φυσιν, ἡμιμανης, ακρατου ἑωθεν αποπνεων· ὁ

δε και ὁλην φρατριαν εισεποιησεν ἡμιν, και τον χορον επαγομενος παρεστι, και θεους απεφηνε τον Πανα, και τον Σειληνον, και Σατυρους, αγροικους τινας, και αιπολους τους πολλους, σκιρτητικους ανθρωπους, και τας μορφας αλλοκοτους. Ὡν ὁ μεν, κερατα εχων, και ὁσον εξ ἡμισειας ες το κατω αιγι εοικως, και γενειον βαθυ καθειμενος, ολιγον τραγου διαφερων εστιν· ὁ δε, φαλακρος γερων, σιμος την ῥινα, επι ονου τα πολλα οχουμενος, Λυδος οὑτος· οἱ δε Σατυροι, οξεις τα ωτα, και αυτοι φαλακροι, κερασται, οἱα τοις αρτι γεννηθεισιν εριφοις τα κερατα ὑποφυεται, Φρυγες τινες οντες· εχουσι δε και ουρας ἁπαντες. Ὁρᾱτε οἱους ἡμιν θεους ποιει ὁ γενναδας!

Ειτα θαυμαζομεν, ει καταφρονουσιν ἡμων οἱ ανθρωποι, ὁρωντες οὑτω γελοιους θεους, και τεραστιους; εω γαρ λεγειν, ὁτι και δυω γυναικας ανηγαγε, την μεν ερωμενην ουσαν αυτου, την Αριαδνην, ἡς και τον στεφανον εγκατελεξε τῳ των αστερων χορῳ· την δε Ικαριου του γεωργου θυγατερα· και ὁ παντων γελοιοτατον, ω θεοι, και την κυνα της Ηριγονης, και τουτον ανηγαγεν, ὡς μη ανιῳτο ἡ παις, ει μη ἑξει εν τῳ ουρανῳ το ξυνηθες εκεινο, και ὁπερ ηγαπα κυνιδιον. Ταυτα ουχ ὑβρις ὑμιν δοκει, και παροινια, και γελως; ακουσατε δ' ουν και αλλους.

ΖΕΥΣ. Μηδεν, ω Μωμε, ειπῃς μητε περι Ασκληπιου, μητε περι Ἡρακλεους· ὁρω γαρ, οἱ φερῃ τῳ

λογῳ· οὗτοι γαρ, ὁ μεν αυτων ιᾶται, και ανιστησιν εκ των νοσων, και εστι

.... πολλων ανταξιος αλλων·

ὁ δ' Ἡρακλης, υἱος ων εμος, ουκ ολιγων πονων επριατο την αθανασιαν, ὥστε μη κατηγορει αυτων. ΜΩΜ. Σιωπησομαι δια σε, ω Ζευ, πολλα ειπειν εχων· καιτοι ει μηδεν αλλο, ετι τα σημεια εχουσι του πυρος. Ει δε εξην και προς αυτον σε τῃ παρρῆσιᾳ χρησθαι, πολλα αν ειχον ειπειν. ΖΕΥΣ. Και μην προς εμε εξεστι μαλιστα. Μων δ' ουν κᾳμε ξενιας διωκεις; ΜΩΜ. Εν Κρητῃ μεν, ου μονον τουτο ακουσαι εστιν, αλλα και αλλο τι περι σου λεγουσι, και ταφον επιδεικνυουσιν. Εγω δε ουτε εκεινοις πειθομαι, ουτε Αχαιων Αιγιευσιν, ὑποβολιμαιον σε ειναι φασκουσιν.

Ἁ δε μαλιστα ελεγχθηναι δειν ἡγουμαι, ταυτα ερω. Την γαρ τοι αρχην των τοιουτων παρανομηματων, και την αιτιαν του νοθευθηναι ἡμων το ξυνεδριον, συ, ω Ζευ, παρεσχες, θνητοις επιμιγνυμενος, και κατιων παρ' αυτους εν αλλοτε αλλῳ σχηματι· ὥστε ἡμας δεδιεναι, μη σε καταθῦσῃ τις ξυλλαβων, ὁποτ' αν ταυρος ῃς, η των χρυσοχοων τις κατεργασηται χρυσον οντα, και αντι Διος, η ὁρμος, η ψελλιον, η ελλοβιον ἡμιν γενῃ· πλην αλλα εμπεπληκας γε τον ουρανον των ἡμιθεων τουτων· ου γαρ αν αλλως ειποιμι.

Αφ' οὗ, δε ἅπαξ συ, ω Ζευ, ανεῳξας τοις τοιου-

τοις τας θυρας, και επι τας θνητας ετραπου, ἁπαντες μεμιμηνται σε, και ουχι αῤῥενες μονον, αλλ' ὁπερ αισχιστον, και αἱ θηλειαι θεαι· τις γαρ ουκ οιδε τον Αγχῖσην, και τον Τιθωνον, και τον Ενδυμιωνα, και τον Ιασιωνα, και τους αλλους; ὡστε ταυτα μεν εᾶσειν μοι δοκω· μακρον γαρ αν το διελεγχειν γενοιτο.

Καιτοι, ταυτα παντα, ω Θεοι, μετρια. Συ δε, ω κυνοπροσωπε, και σινδοσιν εσταλμενε Αιγυπτιε, τις ει, ω βελτιστε, η πως αξιοις Θεος ειναι ὑλακτων; τι δε βουλομενος και ὁ Μεμφῖτης οὑτος ταυρος, ὁ ποικιλος, προσκυνειται, και χρα, και προφητας εχει; αισχυνομαι δε ιβιδας και πιθηκους, ειπειν και τραγους, και αλλα πολλῳ γελοιοτερα, ουκ οιδ' ὁπως, εξ Αιγυπτου παραβυσθεντα ες τον ουρανον· ἁ ὑμεις, ω Θεοι, πως ανεχεσθε ὁρωντες επισης, η και μαλλον ὑμων προσκυνουμενα; η συ, ω Ζευ, πως φερεις, επειδαν κριου κερατα φυσωσι σοι.

ΖΕΥΣ. Αισχρα ὡς αληθως ταυτα φῃς τα περι των Αιγυπτιων· ὁμως δ' ουν, ω Μωμε, τα πολλα αυτων αινιγματα εστι, και ου πανυ χρη καταγελᾳν αμυητον οντα. ΜΩΜ. Πανυ γουν μυστηριων, ω Ζευ, δει ἡμιν ὡς ειδεναι Θεους μεν τους Θεους, κυνοκεφαλους δε τους κυνοκεφαλους. ΖΕΥΣ. Εα, φημι, τα περι των Αιγυπτιων, αλλοτε γαρ περι τουτων επισκεψομεθα επι σχολης· συ δε τους αλλους λεγε.

ΜΩΜ. Τον Τροφωνιον, ω Ζευ, και, ὁ μαλιστα

με αποπνιγει, τον Αμφιλοχον· ὁς, εναγους ανθρωπου και μητραλοιου υἱος ων, θεσπιῳδει ὁ γενναιος εν Κιλικιᾳ, ψευδομενος τα πολλα, και γοητευων τοιν δυοιν οβολοιν ἑνεκα· τοιγαρουν ουκ ετι συ, ω Απολλον, ευδοκιμεις, αλλα ηδη πας λιθος, και πας βωμος χρησμῳδει, ὁς αν ελαιῳ περιχυθῃ, και στεφανους εχῃ, και γοητος ανδρος ευπορησῃ, οἱοι πολλοι εισιν. Ηδη και ὁ Πολυδαμαντος του αθλητου ανδριας ιᾶται τους πυρεττοντας εν Ολυμπιᾳ, και ὁ Θεαγενους εν Θασῳ· και Ἑκτορι θυουσιν εν Ιλιῳ, και Πρωτεσιλᾶῳ καταντικρυ εν Χερῤονησῳ. Αφ' οὑ δ' ουν τοσουτοι γεγοναμεν, επιδεδωκε μαλλον ἡ επιορκια, και ἱεροσυλια, και ὁλως καταπεφρονηκᾶσιν ἡμων, ευ ποιουντες.

Και ταυτα μεν περι των νοθων, και παρεγγραπτων· εγω δε και ξενα ονοματα πολλα ηδη ακουων, ουτε οντων τινων παρ' ἡμιν, ουτε συστηναι, ὁλως δυναμενων, πανυ ω Ζευ, και επι τουτοις γελω. Η που γαρ εστιν ἡ πολυθρυλλητος Αρετη, και Φυσις, και Εἱμαρμενη, και Τυχη, ανυποστατα και κενα πραγματων ονοματα, ὑπο βλακων ανθρωπων των φιλοσοφων επινοηθεντα; και ὁμως αυτοσχεδια οντα, οὑτω τους ανοητους πεπεικεν, ὡστε ουδεις ἡμιν ουδε θυειν βουλεται ειδως ὁτι καν μυριας ἑκατομβας παραστησῃ, ὁμως την Τυχην πραξουσαν τα μεμοιραμενα, και ἁ εξ αρχης ἑκαστῳ επεκλωσθη· ἡδεως αν ουν εροιμην σε, ω Ζευ, ει που ειδες η Αρετην, η Φυσιν, η Εἱμαρμενην· ὁτι μεν γαρ και συ ακουεις εν ταις των φιλοσοφων διατριβαις, οιδα, ει

μη και κωφος τις ει, ὡς βοωντων αυτων μη επαΐειν. Πολλα ετι εχων ειπειν, καταπαυσω τον λογον· ὁρω γουν τους πολλους αχθομενους μοι λεγοντι, και συριττοντας· εκεινους μαλιστα, ὡν καθηψατο ἡ παῤῥησια των λογων.

ΤΕΛΟΣ.